

THE Syn. Q. 62. 62  
**RIGHTEOVS**  
MANS EVIDENCES  
FOR HEAVEN.

OR,  
A TREATISE SHEW-  
ing how euery one, while he liues  
*here, may certainly know what shall*  
become of him after his de-  
*parture out of this life.*

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The seauenth Edition, corrected  
and enlarged.

By **TIMOTHY ROGERS**, Preacher  
of Gods word in **ESSEX**.

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*Psal. 107. 43.* Who is wise, that he may obserue these things: for they shall vnderstand the louing kindnesse of the Lord.

*2. Pet. 1. 10.* Give all diligence to make your calling and election sure: for if you do these things ye shall never fall.

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THE  
AVTHORS  
Apologie to the  
Reader.

**A**rre was it from my meaning at the first, Christian Reader, thus to haue exposed my selfe to the common view of men, but rather to haue hid

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*The Authors Apologie*

den this my weake conception for euer, neuer to haue come to the birth: but when it would abide no longer, to bee imprisoned in the wombe, but violently breake forth, I thought to deale wisely with it, though not (as the *Ægyptians*) cruelly to murther it, yet at least (as *Moses* his parents) charitably to hide it, for my owne priuate vse: or at the best to haue put it to Nurse in an obscure Country-village, where my selfe am Pastor, to see the good vsage of it; for which end I betrusted a friend

*to the Reader.*

friend or two, for the printing of some few, copies, onely for my selfe: but through friend-ship I was deceiuied: for whereas I expected a small number, like the children of *Israel*, that went against *Benhadad*, like two little flocks of Kids: My booke were sent forth in multitudes, like the *Aramites* that filled the country. *1.King.*  
*20.27.* Onely this diffe-rence, they came not forth against the host of *Israel*, the people of God, (as did the *Ara-mites*) but rather to serue

## The Authors Apologie

on their side. Thus being driuen to a straight, (though that which is done, can not bee vndone) yet I thought it my part to doe what I could, namely, to mend, and inlarge that which is done; that seeing it must bee common, it may not bee altogether vn-vsefull: Confessing ingenuously, I had rather it should not haue bene common, especially considering, that there are better bred and nobler borne Treasures of very worthy men, concerning this subiect; but thus it must be

*to the Reader.*

bee now: if therefore it  
may but serue as an hand-  
maid to theirs, so thou  
mayest reape some profit  
hereby, I haue both my  
desire, and full content-  
ment. Farewell.

*Thine in the bond of  
Faith and Loue,*

TIMOTHY ROGERS.

it is a good thing to have  
the world in a state of quiet  
and order, and to have  
a good and quiet government  
you are bound to do more  
business than I am, and  
you will have to work

to keep the world in  
order and quietness.

Yours very truly

the Reader.



## Counsell to the READER.

**I**n sailing shor-  
row the Seas  
of this trou-  
blesome world  
towards the heauenly land  
of Canaan, wee are to  
passe two dangerous rocks,  
the one called Presump-  
tion; the other Despera-  
tion; happy is the man  
that escaping them both,  
shall make a safe arrivall

at

## Counsell to

at the promised Land: Millions of Christians in profession are cast away against the one, or against the other: for some, though they haue no true grace wrought in them, thinke notwithstanding that they are in no danger, but shall certainly bee saued: which is as great presumption, as if a man being stricken thorow the heart, should thinke himselfe very well, and in no danger of death. Others when they come to apprehend the heavy wrath of God, and deadly curse of the Law due unto them by nature for sinne, in helpest sorrow

the Reader.

sorrow utterly despaire,  
some sincere Christians  
also there are, against  
whom the Tempter doth so  
far preuaile, that in behol-  
ding their owne unwor-  
thinesse, they are ready to  
faint, for feare of hell and  
condemnation; which al-  
though they cannot perish,  
or suffer shipwrack against  
this rocke of Desperation,  
yet their poore Barke may  
bee so battered and beaten  
against it, as that peraduen-  
ture they may bee a long  
while after in rigging and  
mending of it vp againe,  
with griefe and hart-smart;  
that thou maist escape these  
dangers

## Counsell to

dangers, use these short  
questions and answers as a  
Sea-mappe, or guide unto  
thee, to shew thee thy way  
betweene both, that so thou  
mayest saile to Heauen in  
more safetie, confidence,  
and comfort. Now to the  
end that the better use  
may bee made hereof, con-  
sider I beseech thee of these  
things. First, what multi-  
tudes daily (departing this  
world (throng in at the in-  
fernall gates of Hell, for  
want of the assurance of  
their saluation. Secondly,  
consider that thou being by  
nature a condemned man,  
if thy pardon be not sealed

the Reader.

o thy conscience, and giuen  
hee before the breath bee-  
ne one of thy body, after-  
ward though thou wouldest,  
or couldst give a thousand  
worlds for it, it cannot be  
had: consider againe of the  
uncertaintie of thy life,  
thou canst not tell whether  
thou shalt bee alive to-  
morrow, for thou know-  
est not what a day may  
bring forth: Consider al-  
so the certaintie of thy  
death: dye thou must, no-  
thing surer, for who can  
stand against the power  
thereof? and, oh how bi-  
ter is the remembrance  
of death so one that is not  
assu-

Prov. 27.1.

## Counsell to

assured of his saluation  
Farther, consider how ter-  
rible the Iudgement day  
will bee to all such as get  
not the assurance of their  
saluation in their life time:  
which way will they turne  
themselves then? Oh what  
will they doe? Mountaines  
and Hills fall upon vs, and  
crush vs in peeces, shall they  
cry, but it shall not bee.  
Then what most dolefull  
and intollerable torments  
shall they for ever endure  
in hell; able to breake the  
hardest heart to thinke  
on? Oh who shall dwell  
with the devouring fire?  
who shall dwell with the  
euer-

Essay 33.14.

the Reader.

everlasting burning? Lastly, consider of the most inestimable joyes of heauen, and incomparable delights, which all they shall haue, who get the assurance of their salvation in this life:

Such as eye hath not seene, eare hath not heard, nor the heart of man conceiued of: O heauenly joy! O sweet delights! O excellent surmounting glorie! O endlesse suprabounding pleasures! wherewith their hearts shall be rauished and for euer replenished. Upon these considerations, I earnestly request thee, if thou hast any pittie or comiseration

1. Cor. 2.9.

## Counsell to

2. Pet. 1.10  
Ioh. 9.4.

*miserationis on thy poore  
soule, Make thy calling  
and election sure, cuen  
while it is called to day:  
How shall I doe that, thou  
wilt say? This briefe Tre-  
tise will shew thee how, yea,  
more then that; hereby  
thou mayest bee assured of  
thy salvation, if thou use it  
rightly, but then thou must  
goe through it with good  
aduisement; if thou touch  
the Honie-combe with thy  
lippes, thou mayest finde  
sweetnesse; but if thou  
sucke, much more: so read  
these things, as to learne  
them, so learne, as to know  
thy owne estate thereby, so  
mighitest*

the Reader.

mightyest thou sucke out the  
whole sweetnesse thereof;  
get the true stamp of them  
in thy heart, so thou mayest  
be sure thou shals be sau'd:  
which the Lord of Hea-  
uen grant for his  
mercies sake.  
Amen.

zobda si odi

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1. <i>Allegory</i>	2. <i>Symbol</i>	3. <i>Metaphor</i>	4. <i>Simile</i>
5. <i>Personification</i>	6. <i>Hyperbole</i>	7. <i>Metonymy</i>	8. <i>Irony</i>
9. <i>Understatement</i>	10. <i>Understatement</i>	11. <i>Understatement</i>	12. <i>Understatement</i>
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ning,

Signes propounded

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proving salvation,

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# The Righteous Mans Euidence *for Heauen.*

*Minister.*

**S**EEING opportunitie serues vs thus fitly (my Christian friend) to conferre a while together, and seeing there is no conference so comfortable or profitable as that which is about the  
B affaires

<sup>4</sup> 1 Pet. 4.  
11.

<sup>6</sup> Eph. 4:  
29.

of Gods Kingdome, and our owne saluation, and that the Counsell of the Holy Ghost is; that <sup>a</sup> if any speake, hee should speake as the words of God, and <sup>b</sup> that such communication should proceede out of our mouthes, as is good for the use of edifying: giue mee leauue therefore to propound a question to you about these matters.

*Conuert.*

Sir, I like the motion passing well, and indeed there is too little of this good practise in these dayes; Christian communication

nication growes too much out of vse, which shewes the want and scarfitie of grace; for there is the like correspondence betweene the heart and tongue, that is betweene the Bell and clapper: if the Bell bee stirred, the clapper cannot lye still: and if the heart bee moued with delight in spirituall things, the tongue cannot chuse but talke thereof: and where the tongue yeelds no other but an earthie sound, there you may bee sure to finde no other but an earthly heart, no

pure good metall, no heauenly grace to bee found in the heart : Now therefore let mee heare the question, and according to my poore measure of knowledge, I will bee ready to shape an answere.

*Minister.* Ought not euery one while hee liues in this World, to know as a thing certaine, whether hee shall bee saued, and so bee translated out of this earthly Tabernacle, into the Heauenly Paradice, whensocuer hee shall bee called away by death ?

*Conners.* Yes vndoubtedly :

tedly ; which I prooue thus, <sup>c</sup> *Hee that beleeueth* ( saith our Sauiour ) *shall bee saued, but hee that beleeueth not, shall bee damned :* This must euery one know as an vndoubted trueth ; and withall hee is bound to know whether hee beleeueth, according to that charge of the A-  
postle : <sup>d</sup> *Examine your selues whether you bee in the Faith : know you not that Christ is in you, except you bee reprobates ?* Here-  
vpon it will follow, that euery one must know whether hee shall bee sauued ; and therefore such

<sup>c</sup> Marke  
16.16.

<sup>d</sup> 2 Corin.  
13.5.

as put their soules to a  
venture, cannot bee saued,  
for as much as they take  
not the right course, ap-  
pointed by God thereto;  
namely, to prooue whe-  
ther they bee in the faith,  
and Christ in them. And  
further, whom the Lord  
intendeth to bestow hea-  
uen vpon, hee sets his  
*scale* and marke vpon  
them, whereby he claimes  
them for his owne, and  
hee bestowes loue-tokens  
on them, which are the  
sauing graces of his holy  
spirit, whereof hee is very  
charie, setting great store  
by them, so that hee will  
not

• 2 Cor.  
1.22.

God is care-  
to bestow  
you where  
they shall  
not be  
abused.

not bestow them on cast-awayes, but onely on his  
dearely beloued ones; which markes and loue-  
tokens, as they are very  
precious, so as many as re-  
ceiue them (though they  
doubt) they neede not  
doubt but that they shall  
bee saued, for God is not  
*variable* in his loue: but he  
that hath not these signes  
in him, whereby hee may  
know that hee shall bee sa-  
ued, shall (if hee die in that  
comfortles state) bee sure  
to haue his portion with  
Deuils, *& in the burning  
lake*, for euer after death.

Iam.1.17.

*& Rev.21.8*

*Minist.* If the case stand

B 4 so,

so, I thinke it lies euery one vpon, not to dally with their owne soules, as men doe now adayes, but to deale soundly, and consider sincerely with themselues, whether they haue receiued these golden markes, and louie-to-kens of God, or whether they still retaine the blacke brand of the Deuill which <sup>they</sup> were borne with, the which so long as they retaine on them, the Prince of darke-nesse ownes them; but if they can get it <sup>h</sup> washed out by the blood of Christ, and Gods markes set

set vpon them, then hath the Deuill no more right or claime vnto them; for the Lord from that time forward, euен for euer, doeth take them for his owne peculiar ones: But what say you now of those that mourne after God, in the anguish of their soules, longing for the assurance of his fauour, and labouring to get this knowledge of their saluation, but yet cannot finde it in them-selues? *Conuert.* This I say, or rather Christ at himselfe, *Blessed are they that (so)*

<sup>i</sup> Mat.5.4.

B. 5      mourne,

<sup>1</sup>Ioh.16.  
20.

<sup>1</sup>Can.2.5.

mourne, for they shall bee  
comforted; and though  
they now sorrow, yet their  
k sorrow shall bee turned in-  
to ioy: nay, great cause of  
reioycing haue they, that  
they can thus mourne:  
neither is it possible for  
such to bee without some  
sure signes whereby they  
may know that they shall  
bee saued; for euен this  
their practice ( they be-  
ing thus <sup>1</sup> sick of losse )  
longing and labouring af-  
ter Christ, is a sure signe  
to them, though they  
should haue no other: but  
indeed this cannot goe a-  
lone.

Minister.

*Minister.* How comes it then to passe, that they take no notice hereof in themselves, but rather feare that they shall not be saued?

*Con.* Because they are either new-borne babes in Christ, and therefore being as infants though they bee aliue, yet haue not as yet vnderstanding to know that they are aliue, which notwithstanding others of riper age discerne in them, and they alson by experience and growth in grace shall afterwards perceiue in themselves; or else they  
are

= Psal. 77.  
7.8.

are godis tempered with some strong fit of temptation, whereby they are so astonied and benummmed, that they haue not <sup>m</sup> a feeling of that which otherwise they might perceiue in their soules: like as one halfe frozen, & almost stiffe with cold, feeleth no warmth at all in himselfe, and yet there is some in him; for else there could bee no life or breath remaining in him: Or lastly, such they are as haue taken a surfeit of sinne, whereby they haue beeene ouercome; thus while they are soule-sicke, their

their spirituall senses are corrupted, so as they cannot now <sup>a</sup> see the lightsome countenance <sup>b</sup> of Gods fauour shining on them so clearely, nor <sup>c</sup> heare the Lord speakeing vnto them, nor taste how good the Lord is to their soules in speciall, nor relish Religious exercises so sauourlie, nor feele heauenly comforts so sensibly, as otherwise they might. And yet this surfeit they shall outgrow in time, by vsing themselues to a good diet of Christian practise, and by the helpe of the Phy-

<sup>a</sup> Psal. 88.

14.

<sup>b</sup> Ps. 51.8.

12.

Physicke of Gods Word  
rightly applied, which  
holpe the Prophet *David*  
in the like case, being di-  
stempred, *Psalme. 37.17.*  
neither is it maruell  
though such doe iudge a-  
misse of themselues, for  
the present; seeing wee  
know that sick folkes  
are not competent nor  
meete judges of them-  
selues: for they some-  
times feele nothing but  
paine or fickenesse, where-  
as others know, that there  
is in them more health  
then fickenesse, or at least  
some health. *Thirdo. to a*  
*Minister.* Now then to  
come

come to your selfe (for it is the part of euery wise man, to bee best acquainted with his owne estate.) Let mee a little examine your Euidences : haue you some good assurance that you shall bee saued?

*Conuert.* Yes, I praise God , else how could I haue any comfort? Else my very meate should bee turned into gall, and teares should bee my drinke; well might my eyes refuse all rest, and my soule all comfort, knowing none other, but that I should ~~goe to the King of~~ feare,

P Job 18.

14.

Job 10. 21.  
22.

<sup>9</sup> Marke 8.  
36.  
<sup>8</sup> Eccles. 2.  
11.

feare, into a Land darke as  
darkenesse it selfe : And  
sure I am, that the  
whole World, with  
the best of all earthly  
things, cannot affoord  
true, sound, and substan-  
tiall comfort, to the quie-  
ting of the conscience, and  
rejoycing of the heart.

*Minister.* How doe you  
know that you shall bee  
saued?

*Con.* First, by that mo-  
ther-grace, from whence  
all other sauing graces  
flow, namely true iusti-  
fying faith, a sparke of  
this pious faith, I finde is  
kindled in mee, whereup-  
on

Faith

on this I build ; GOD hath promised , that *bee  
which beleeueth shall bee  
saued* : Now then seeing I beleeeue (that is, am truly perswaded that Christ is my Sauiour, that hee died for my sinnes, and fulfilled the Law, to procure mee perfect righteousness) therefore I know I shall be saued.

*Minister.* It is nothing to say you beleeeue, but let mee heare if you can prooue it? how know you that yours is true faith, and not meere mock-faith, which is so rife in the World?

*Conuert.*

The first  
signe of  
saluation  
taken out  
of Job.3.  
36.

6  
a good  
question

18  
To such  
no man  
doth  
give  
the

<sup>f</sup>Rom.10.  
17.

*Conuert. Because it hath  
beene rightly bred, and  
begotten in mee, and that  
by the spirituall seede of  
Gods Word, according  
to that saying of the A  
postle; <sup>f</sup>*Faith comes by  
hearing, and hearing by  
the word of God:* Thus  
then I came by Faith,  
first by hearing the do-  
ctrine of the Law prea-  
ched, I saw my selfe to  
bee in a damnable condi-  
tion by nature, a wretched  
sinner, yea wholly sinfull,  
and therefore accursed  
by the iust sentence of  
Gods most righteous  
Law, deseruing nothing  
but*

but the horrible wrath of  
God, and lying open to  
the vengeance of eternall  
fire, so that there was no-  
thing betweene mee and  
Hell, but onely a poore,  
simple, crasie, tottering  
life, which I knew not  
how soone or suddenly it  
might bee surprised by  
death, the consideration  
whereof, wrought in mee  
terroure of conscience,  
dread of Hell and con-  
demnation, despairing of  
any hope or helpe in my  
selfe.

good

*Min.* And what then,  
did you rest quiet in the  
sight of this your woefull  
miserie?

*Con.*

*Conuert.* Oh it was not possible my poore distrelled soule should finde any rest in this estate, nay if I had heard no better tiddings, I should haue beene swallowed vp of despaire: but then in the next place I came \* to vnderstand, that God hath anointed and sent his owne sonne to *preach good tiddings unto the poore, recovering of sight to the blind, to binde up the broken hearted, and set at liberty such as are bruised*: more plainly, I learned by the doctrine of the Gospell, that God of his rich mercie

\* This is  
the cape  
of good  
hope in  
sayling to  
heauen.

<sup>1</sup> Isa. 61. 1.  
Luk. 4.18.

cie hath giuen his Sonne,  
Christ Iesus , very God  
and man, to bee a Sauiour  
vnto sinfull men, euen to  
as many as beleue in  
him, and hath <sup>u</sup> not ex-  
cluded mee out of the  
number of those that  
shall bee saued by him,  
but hath offered him vnto  
mee amongst others  
which are weary and heauy  
laden with their sinnes, say-  
ing, \* *Come unto mee all:*  
(euen all such) and hath  
also <sup>x</sup> commaunded, yea  
euen <sup>y</sup> intreated mee, to  
beleue in him : Thus my  
heart was drawne and  
wonne, to take him and  
apply

\* Joh.3.16.

\* Mat.11.

28.

\* 1 John 3.

23.

<sup>y</sup> 2 Cor.5.

20.

neles  
answred

apply him a Sauiour to  
my owne soule, thinking  
my selfe bound in con-  
science to yeeld obedience  
to the holy Com-  
maundement, and graci-  
ous inuitation of Al-  
mighty God: and what a  
beast were I, if I should  
not accept of so free a  
profer of his Sohne, as hee  
hath made vnto me?

*Minift.* Thus you haue  
shewed mee well how  
you came by faith, and  
I see you haue come ho-  
nestly by it; whereby it  
appeares that it is not like  
*Jacobs* venison too quick-  
lie found to bee of the  
right

right kinde, nor like <sup>a</sup> Iona-  
nahs gourd, too suddenly  
sprung to continue  
long; but like the <sup>b</sup> water  
of Bethlehem, much lon-  
ged for, and hardly obtai-  
ned; now shew mee fur-  
ther how you vse it: since  
you got it, what fruites  
doeth it bring foorth,  
whereby you may know  
more easily whether it  
bee true, and <sup>c</sup> *Faith vn-  
fained?*

*Jonas 4.9.*

<sup>b</sup> *2 Sam. 23  
15,16.*

<sup>a</sup> *1 Tim.  
1.5.*

<sup>c</sup> Notes  
of true  
faith.

*Conuert.* As fire may be  
discerned by heat, and  
life by motion, so may  
my faith by the fruites  
thereof: For first, it ena-  
bleth mee to <sup>b</sup> *quench the  
fiery*

<sup>b</sup> *Eph.6.16*

fierie darts of that euill one, to resist ( not without some comfortable victories ) the suggestions of Sathan wherewith he buffets mee ; and more particularly, that same temptation of doubting whether the promises of God belong to mee or no : for that I am not ouercome of this doubting , and sunke vnder it, but strugle and wrestle with it, and with vnbeliefe, that is by the power of faith. Secondly, it makes mee earnestly desire to bee more and more reconciled to God, that is, more fully

fully assured of his fa-  
uour, that I am at peace  
with him, and hee well  
pleased with mee: to  
whom by nature I was  
an vtter enemy; it makes  
mee crie, <sup>c</sup> remember mee  
O Lord with the fauour of  
thy people, release thy  
anger toward mee, turne  
thy face unto mee, <sup>c</sup> cause  
thy face to shine, unto thy  
servant and sanc: mee  
through thy mercy. Third-  
ly, my faith makes mee  
labour to please GOD,  
though it bee with dis-  
pleasing my selfe, and to  
doe the will of God, yea  
euen in those things which

<sup>c</sup> Ps. 106. 4

<sup>d</sup> Pl. 84. 5

<sup>e</sup> Ps. 31. 16

C <sup>UNIV.</sup>  
LIB.  
CAMB.

crosse

<sup>¶</sup> Gen. 22.  
10.

<sup>¶</sup> Heb. 11.  
5.

crosse my owne will, as it caused *Abraham* to offer his dearely-beloued *Isaac*, though otherwise it would haue gone full sore against his heart; and heereby *Enoch* was reported of, that hee had pleased God. Fourthly, by it my heart is in some measure purified from noysome lusts and affections; as secret pride, selfe-loue, Hypocrisie, carnall confidence, wrath, malice, and the like, in that they are distastfull, yea loathsome to mee, so that the spirit within mee fighteth against the flesh, that

that is, grace resisteth  
and subdueth corruption.  
Fifthly, it makes me long  
after Christ, to taste more  
fully of his sweetnesse,  
and to bee <sup>h</sup> kissed *with*  
*the kisses of his mouth*,  
that is, to haue a greater  
measure of heauenlie  
graces, and greater and  
more liuely tokens of his  
loue communicated to  
mee, whom and whose  
loue I doe preferre aboue  
the whole world, euen in  
my heart. Lastly, my faith  
brings forth in mee the  
sweete fruit of heauen-  
ly and spirituall ioy:  
for, <sup>i</sup> *believing in him*

<sup>i</sup> *Can. i. 8.*

<sup>i</sup> *1 Pet. i. 8.*

4. Phil. 1. 25

1 Gal. 5. 6

*\*Extra nos  
ire, & in  
Christum  
transire.*

3. 1. 109. 1

whome wee have not saen yet  
(that is Christ the Lord)  
wee are joyed with ioy un-  
speakable and full of glorie;  
which is therefore called  
the ioy <sup>of</sup> faith, because  
it proceeds from thence:  
Thus my faith is <sup>but</sup> a  
working faith, and by  
these fruits, and the like,  
I know it is not a vaine  
fancy, and vngrounded  
imagination, but a sound  
and well-grounded I per-  
suasion, whereby I am  
ingraffed into Christ: for  
to beleeue, is <sup>\*</sup>to goe out  
of our selues, and to go in-  
to Christ, in iij. 1. this v-

*Mis.* If these things

bee true

c. 3

bee

bee so, I am not able to  
obligany thing against  
your faith; nay; all the di-  
uels of hell shall never bee  
able to ouerthrow it: But  
by what other signe doe  
you know that you shall be  
sured but to bee in  
the world.

Con. Well may my  
conuersion please senio-  
ritie for the second place,  
but being of the same age  
with faith: for there is  
no sooner truē of Faith  
wrought in the heart,  
but instantly there is a  
new Conuert made, and  
a sinner become the Sonne  
of Abraham, and well  
may there then bee joy in  
heauen.

C 3 heauen

pray god  
they may  
not  
amen

Con.

si sit  
baec  
io regn  
collegia  
suo sociis  
R. 10. 10  
pt

Luk. 15.7.

Colos. 1.3

The second  
signe of  
saluation  
taken out  
of Rom. 8.  
30.

heauen for a sinner that is converted. So then there is an effectuall calling and conuersion wrought in mee; for the Lord of his vnspeakable goodnesse hath delivered mee out of the power of darkenesse, and translated mee into the kingdome of his deare Son, that is, hee hath brought mee out of the miserable estate of nature wherein I was borne, into the happy estate of grace, wherein I now stand: this calling is a sure signe that one is ordained to euerlasting life; for, whom the Lord hath called,

led, those bee bath also glorified: therefore heereby I am comfortably assured of my saluation.

*Min.* Our Sauiour tels vs, that there are *many called, but few chosen*: how then can this bee a signe vnto you?

*Con.* There is a two-fold calling of a Christian: an outward, and an inward; the Lord calls outwardly all those to whom the Gospell is preached; for such hee requires to come to him by beleevning and repenting, that they might bee saued; but many such re-

Mat. 22 14

A twofold calling of a Christian

whose fault  
whose but  
their own

i.e.  
Dead  
Drunk

use thus to come vnto him, and therefore are not effectually called : like as if you should call a man that is in a dead sleep, who heares you not, & therefore lies snorting still, it may bee truly said, hee was not called vp, because hee did not awaken and come vnto you : so the outward calling by the voyce of the Gospell alone, is not sufficient to saluation, therefore the Lord calls his elect inwardly also by his spirit, and this is that whereof I speake.

Min. But how know  
you

you that you are thus inwardly & effectually called and conuerted. I make  
v. **Comix.** By the echoing backe, and secret answering of my heart unto  
thee, voyce and call of God, for the Lord saith,  
v. **Seeke thou my face,**  
my heart answreth, thy face, O Lord, will I seeke  
v. **Comix.** (so me (faith he)  
albes this day weary and  
heavy loaden land I will  
ease you land if any man  
thirst, let him come unto  
me and drinke, my heart  
answereth y<sup>e</sup> O Lord, it is  
the desire of my soule to  
come unto thee, Oh that  
distr. **C 5 I**

2. Notes  
of effectual calling.

v. **Ps. 27. 8.**

v. **Mat. 11.  
28.**

v. **Ioh. 7.37**

Cant. 4.

I could come, Oh how  
shall I come, helpe mee  
that I may come, draw  
mee and I will runne after  
thee; seeing my heart doth  
thus inwardly answere his  
call, it is a certayne signe  
that I heare him call:  
which I could not vnlesse  
hee did call, inwardly and  
effectually.

Secondly, the Lord  
hath wrought in mee a  
wonderfull and supernaturall  
change, so that I  
am contrary to that I  
was by nature (\* as tou-  
ching the qualitie and dis-  
position of my soule)  
now louing that good  
which

\* Non noua  
substantia  
creatura,  
sed labe-  
facta repa-  
ratur.

which then I hated, and hating now that euill which before I loued; therefore I am a new creature, and liue a spirituall life, yea Christ liueth in mee: for by the power of the spirit flowing into mee from Christ my head, I liue vnto God, not vnto my selfe; and I would not bee againe in the condition wherein I was before, for all the worlds good, but tremble to thinke vpon it, accounting it as the Suburbes and mouth of Hell.

*Minist.* I doe verily believe

lieue you, for they which haue thus seen and tasted of hell in their consciences, will take heed how they come neere it againe so long as they liue: herein is that verisified, the burnt childe dreads the fire. But name vnto mee a third signe of your saluation.

*Com.* Mee thinkes I see Iustification offering it selfe, and coining forth hand in hand with conuersion, as beeing the daughters of one mother Faith, & two sisters bothe at one birth, hand-fasted by the holy Ghost, *Rom.*

8.30. neuer to bee seuered: so then I am iustified, that is, I am accepted of GOD perfectly righteous through Christ, this signe neuer failes, for whom God iustified, them he also glorified.

Min. How can you proue, that you are thus iustified? I say of other

Com. 1. Because it is the daughter of that noble parent, Faith; which faith beeing in mee, I am thereby onely iustified, and not by workes, (vunlesse it bee to declare mee iust before men) for I cannot bee so Popishly fond

The third  
signe of  
saluation  
taken out  
of Rom.  
8. 30.

\*Iustification is the daughter of the true mother Faith not of workes, the false mother, for shee saith, let it be diuided betweene Christ and our selues.

Workes are the true iustification, not of our selves before God, but of Faith before Men

fond as to thinke that men  
must likke themselues  
whole with their owne  
righteousnesse.

2. Whereas iustification  
consists in two  
things; the remission of  
our sins for Christs passion  
sake, and the imputation  
of his perfect righteousness  
to vs, I haue some  
proofe of both: for first  
I know that God doth  
pardon and forgiue mee  
all my sinnes, for I doe  
heartily confess them to  
him, with a detestation of  
them: and if wee confess  
our sinnes, bee is fayfull,  
and iust to forgiue vs our  
sinnes,

<sup>9</sup> 1 Ioh. 3.9.

sinnen, as <sup>9</sup> saith the Apostle. Secondly, I know that God doth reckon Christ's righteousness unto mee, as verily as if I had personally performed it my selfe, this I know by my peace of conscience ; for they which are thus <sup>10</sup> *justified by faith, haue peace toward God*, and they onely : thus am I one of those <sup>11</sup> that haue washed their long robes, and made them white in the bloud of the Lambe.

<sup>10</sup> Rom. 5.1

<sup>11</sup> Rev. 7.14

Min. Indeede if the conscience bee truly pacified, it is euident that  
(slippe) you

you are in partakers of Christ's perfecte righteouesesse before what else can giue the Conscience true peace; and not the drunken peace of hypocrites? *Cor. viii. 31. Rom. 14. 22. 1 Cor. 8. 7.* Because it hath followed grieuous trouble and vnquietnesse in my conscience, as a calme followes after a storme: for such as I never I were afflicted in minde, and distressed in conscience, neither had true peace.

2. My peace of conscience make mee takefull to keepe a good conscience as it made the *Ap. 20. 24.* Apostle)

3 Notes  
of true  
peace of  
consci-  
ence.

postle) <sup>5</sup> desiring to liue  
honestly, and to haue <sup>4</sup> my  
conuersation in godly pure-  
nesse. 3. This true peace  
makes <sup>6</sup> my Conscience  
not afraid to view it selfe:  
whereas the euill con-  
science is like the Elephant;  
which being guilty of his  
deformity, cannot abide  
to looke on his owne face  
in the water, but seekes  
muddy chanells, and fowle  
puddles.

<sup>c</sup> Hebr. 13.  
<sup>18.</sup>  
<sup>d</sup> 2 Cor. 1.  
12.

*Min.* Let mee heare  
you name some other  
signe, from whence you  
gather assurance of your  
saluation.

*Cor.* Mine Adoption  
is

is a signe hereof: for wheras I was by nature a base borne of Satan; & no child so like his father as I was like him, the Lord of his free grace and fauour hath adopted me his childe, to traine mee vp vnto eternall life, that I may inherit with his owne Son Iesus; by meanes whereof I haue right also \* to the creatures heere in this world, as beeing my fathers goods; and in the miseries of this life \* become mercies to mee, and the glorious <sup>7</sup> Angells, become attenders on mee: O high fauours, O rich

\* 1 Cor.3.  
22.23.

\* Rom.8.  
28.

<sup>7</sup> Heb.1.14

rich mercy, O inestimable dignity, to bee the childe of God! Thus I trust I am one of the number of Gods children. Now none of them can possibly be deprivued of an euerlasting inheritance, for if wee bee cbildren, then are wee also heyres of God, and ioyntheys with Christ. Seeing then I am one of them, I know I shall inherit together with them yea with Christ.

*Mis.* It is a common thing with men, yea with lewd and gracelesse persons, to say they are the children of God, as the wicked

The  
fourth  
signe of  
saluation  
taken out  
of Rom.8.  
17.

• Joh. 8.41

44.

• Joh. 1.13

5 Notes  
of a true  
childe of  
God.

• Joh. 3.5.

c Tit.3.5.

I Pet. 1 23.

wicked Lewes, <sup>2</sup> said to our Sauiour, but he telst them, they are of their father the Diuel: how knew you then that you are <sup>3</sup> a true childe of God? idillig me more

**Cos. 3.15** Because I am regenerate; that is, borne againe; <sup>2</sup> *not of blood*, as by a second naturall generation, *nor of the will of the flesh*, as by any naturall strength or action, *nor of the will of man*; as by any mans endeavour or operation, *but of God*, borne *of the spirit*; <sup>3</sup> as water through spirituall washing and ablution being begotten by the incorrup-

tible

tableseed of his word: they  
which are thus begotten  
and borne of G O D, must  
needs be his children: and  
that I am thus borne of  
the spirit, and so become  
a new creature, I haue  
shewed before, in that I  
am converted. Secondly  
ooke what naturall  
affections are in a childe  
toward his father, such  
spirituall affections are in  
me towards God: if hee  
frowne, I mourne; if hee  
threaten, I tremble; if he  
smite, I stoop; if he smile,  
I am right glad; if hee  
speake comfortable, I  
rejoyce hartily: I delight  
in

in nothing so much as the fauour of God, feare nothing so much as the losse of it: hauing found it, Oh how faine would I keept it: hauing lost it, I cannot bee at quiet till I recouer it: I can be content to want all things so I haue it, and can finde contentment in nothing if I want it, my heauenly fathers fauour is more to mee then all the world. Thirdly, I know my adoption, by the spirit of adoption which is within mee, and casts out of mee daily more and more the <sup>d</sup> spirit of bondage, a terri-

as terrifying and tormenting conscience: and it makes mee with sonie comfortable confidence, and a true heart, vnfainedly to call vpon God, and to call him my Father without either flattery or dissembling. Fourthly, *As many as are led by the Spirit of God, they are the Sons of God:* by his holy Spirit am I led, and willinglie doe I submit my selfe, and vnfainedly desire to bee wholly gouerned thereby, I desire not to follow the blinde guide, carnall reason, nor the deceitfull guide, my owne corrupt

*• Rom. 8.  
14.*

Psal. 16.8.

Ioh. 16.13.

Psal. 25.5.

corrupt heart, but I set  
the Lord alwaies before  
mee, as a guide to direct  
thee in all things by that  
rule, whereby bee leades  
into all truth, euен his ho-  
lie word: it is my delight  
to say with the Prophet  
David, <sup>f</sup> Leade mee in thy  
truth O Lord, and teach  
mee, for thou art the God of  
my salvation. Fifthly,  
whereas all the children  
of God doe resemble him  
their father (for howso-  
ever a man may haue a  
childe nothing like him,  
yet G O D hath neuer a  
childe, but is in some  
measure like him) hereby

I also

I also know that I am his childe, because I doe in some sort resemble him my heauenly Father. As hee is <sup>a</sup> holy <sup>b</sup> mercifull, good, <sup>c</sup> perfect; so doe I endeouour to conforme vnto him, hauing his blessed image imprinted in mee, and being renewed vnto that <sup>d</sup> likenesse, wherein the Lord created man in the beginning; abhorring to bee of the number of them, who though they professel themselves to bee Gods children, yet are as *Nabal*, so prophane and wicked, that a man cannot

<sup>a</sup> 1 Pet. 1:

15.

<sup>b</sup> Luke 6.

36.

<sup>c</sup> Mr. 5.48.

<sup>d</sup> Gen. 1.26

To origin  
natural  
and ordina  
by God

<sup>e</sup> 1 Sam. 25.

17.

D speake

speake vnto them; and surely, blasphemey it were to thinke that there is any likenesse betweene God and them, hee such a pure Spirit, and they such impure swine. *and Minister.* Proceed vnto some other signe of your salvation.

The fift  
signe of  
saluation  
taken out  
of Act. 20  
32.

*Conuert.* The Lord will bestow an euerlasting inheritance vpon all them that are sanctified; such a one am I, the Lord hath sanctified mee by his holy Spirit, that is, hath made mee holy, whereas I was before, most vile, filthy, and vncleane, wholly sinfull

sinfull: Neither yet am I now quite and cleane freed from all sinne, or perfectly holy; for alas,

I see another law in my members rebelling against the law of my minde, and bringing me into captiuitie of the law of sinne: but I am freed from the bondage, and dominion of sinne. And looke as in the twi-light or day-breake, some little glimmering light there is ouer-spreading the skie, yet mixed with much darkenesse: euен so there is in mee the admixture of sinne, and much cor-

<sup>1</sup> Ro.7.23.

2 Pet. 1.19.

■ Pr. 4.18.

ruption, accompanying the light of sanctifying grace, in euery part of me; yet this is my comfort, *That the day-starre is risen, and the morning-light now shineth in mee;* and as for high-noone, perfection of holinesse, I wait for it, and looke to enjoy it in the highest Heauen: for the <sup>m</sup> path of the iust is as the shining light, that shineth more and more vnto the perfect day.

*Minist.* There are not a few, who though they can talke of sanctification, are notwithstanding very prophane, yea lea-  
prous

prouis persons, hauing the vncleane issues of sin like plague-sores running on them, going vp and downe with the leapers, crie in their mouth <sup>a</sup> *uncleane, uncleane*, therefore how know you that you are truely sanctified?

*Conuert.* If I could not shew a difference betweene my selfe and such vncleane beasts, I should bee sorry: thus then I prooue the Trueth of my sanctification: whereas it consists in two things, namely, mortification and quickening, I haue some proofe of both; for the

<sup>a</sup> *Lewi.13. 45.*

Proofe of  
sanctifica-  
tion, by  
the parts  
thereof.

D 3                    first

• Rom. 8.  
13.

Mortifi-  
cation.

Lam. 3.40.

Psal. 38.4,  
5,6.

first, <sup>o</sup> I mortifie the deeds of the flesh, by the spirit: wherein I imitate the skilfull Chyrurgion, who being to cut off some incurable member, first mortifieth it, that so it being made insensible, may bee cut off more easily, and with lesse paine to the patient. And this course I take in mortifying my sinnes: First, I labour by searching to finde them out: Secondly, to finde my selfe weary of them, and willing to bee rid of them, considering what infinite hurt they doe mee. Thirdly, I fetch

I fetch power from the death of Christ, beleeuing that hee died to kill sinne in all that are his, and therefore that it is impossible for them to live vnto sinne, or sinne to rule in them. 4. \* I apply this power of Christes death, as a strong corrosive, to this proud flesh of mine, to the wounding and killing of the sinne that is in mee: and thus I apply it; 5. Seing that my sinnes put Christ to death, I am resolued, as the auenger of bloud, to follow the law vpon them, to get a

¶ I John 3.  
5.8.

\* The death of Christ as a salve applied to the sore by faith, leaueth a print like it selfe in the soule, a spiritual death, or dying vnto sinne.

scriptum est, a Writ for them, to doe by them, as they did by him, euен to pursue them vnto death, which put my elder brother and Sauiour vnto death. Secondly, seeing I beleue, that Christ died for mee, to kill sinne in mee, I see I neither must nor can I suffer sinne to liue, and raigne in mee; for that were to make the death of Christ of none effect, vnto mee: Thus then though sinne bee in mee, yet it hath receiued the deadly wound, by the death of Christ, neuer after to recover againe, but

<sup>9</sup> Rom. 6.  
2, 6.

but lyes as *Saul* thrust  
thorow with his speare;  
though life bee still abi-  
ding in it, it is gasping,  
and strugling, languishing  
and dying, and shall at last  
be vtterly extinct in death.

2 Sam. 1.  
6.9.

**I thanke God therefore  
through Iesu Christ our  
Lord.**

1 Ro.7.25.

Minist. You haue spoken to some good purpose : of mortification : but what say you now of quickning, which is the second part of Sanctification ? and unregd his

*Con.* They which haue  
the one, cannot want the  
other; therefore I finde

Quick-  
dig.

D 5 also

also a quickening power  
of grace in mee; whereby  
I rise vp out of the graue  
of sinne; and liue vnto  
righteousnesse, and that  
after this manner; 1. I la-  
bour by inquiring to finde  
out that righteousness,  
which God requireth of  
mee. 2. I striue for a  
willingnesse of minde and  
heart, to set thereupon,  
with all delight: which  
that I may doe. 3. I fetch  
power from Christs re-  
surrection, considering,  
and beleauing, that he re-  
viued, and rose againe,  
for this very end, namely  
to procure, and giue to  
all

<sup>c</sup> Rom.6.4.

all that are his, strength  
and power, to live unto  
righetousnesse; and there-  
fore that it is as impossi-  
ble for any such to want  
this power, as for Christ  
to die in vaine. 4. I ap-  
ply this power to my  
selfe, whereby the breath  
of spirituall life comes  
into my soule; and that  
after this maner: \* Seeing  
I beleue that Christ rose  
for mee, as verily as hee is  
my Saviour, so verily,  
must I, and shall I, shew  
forth this spirituall power  
in the practice of Pietie,  
and v/r righteous liuing:  
Thus then there is a spi-  
rituall

\* To be-  
leeue that  
Christ  
rose for  
me, is to  
apply his  
resurrec-  
tion, as a  
soueraign  
plaister to  
my heart:  
which is  
of such a  
virtue  
that it  
must  
needes  
worke in  
me his spi-  
rituall re-  
surrection

rituall passion, and resurrection in mee ( as there is in euery true beleauer ) answerable to the passion and resurrection of Christ ; as he died for sin, and rose againe for righteousness, so I die to sinne, and rise againe to righteousness, in all the powers of my soule, and parts of my body, these being made the *instruments* of those, *in righteousness unto God.* And this briefly is that sanctification which I finde in mee.

Minist, And surely this is that, which whosoeuer finde

finde in them, they are no lesse than canonized in the Court of Heauen for Saints, and irreuocably registred in Gods Calender of Saints. But what will you name in the next place, for a signe of your saluation?

*Conuert.* Repentance: which howsoeuer it doeth not \* really differ from Sanctification, yet in some respect (as "some haue well obserued) it doeth, as being subordinate thereto, and proceeding therefrom as the fruit thereof: for where the Lord infuseth sanctifying

\* Non re  
sed ratione  
Polanus.  
" Perkins.

fying grace into the vnderstanding, will, and affections of the Conuert; then according vnto this grace receiued, hee worketh in returning to the Lord: and though repentance bee discerned, before either Faith, or Sanctification; yet that binders not, but that they are before it in <sup>\*</sup>order of nature; like as in the morning, the light, and sunne-beames, are seene before the body of the Sunne, and yet in order of nature, it is before them, and they proceede from it. But to come nearer  
aniv

\* Ordine  
nature.

the

the matter, I repente mee  
of my sinnes; for I turne  
from all sinne to God,  
in heart, and desire, and  
labour to expresse the  
same, by a carefull fra-  
ming of my life, in obe-  
dience to God, eschew-  
ing euill, and doing good,  
hauing respect vnto all  
Gods commaundements.  
Now God hath promi-  
sed, that hee which thus  
turneth from all his sinnes,  
shall surely live for euer,  
and shall not dye eternally;  
therefore hereby I  
know I shall bee sauued:  
for this is a saluie for all  
sores, and a present re-  
medy

The sixt  
signe of  
saluation  
taken out  
of Eze. 18  
21.

maedie, to cure all spirituall diseases of the soule.

*Minist.* All the doubt will bee whether you doe truly repent, how can you make that appeare?

*Cos.* Thus: First, because I grieue in my heart for my sinnes, chiefly, in regard that thereby I offend my good \* God, who alwayes hath beene, and is abundantly gracious vnto mee: this pierceth my soule, that I should bee so vndutifull toward him. Secondly, I ~~hate~~, loath, and detest in some measure, all sinne

5 Notes  
of true re-  
pentance.

\* Ps. 51.4

\* Psal. 119.  
104.

in my heart, bearing my selfe toward it as an enemie ; and when I haue beene ouercome by the deceit thereof, I loue it not the better, but hate it much the more afterward, when I haue recovered my selfe againe : I deale with my sinne, as *Amnon* dealt with his sister *Thamer* : who when hee had satisfied his wick-  
ed lust, did hate her more than euer hee had loued her before , and thrust her out of his com-  
pany and presence , as not abiding the sight of her. Thirdly, y I resolute  
in

<sup>7</sup> Psal. 119.  
57.

in trueth, with a constant purpose, and settled determination, not to doe any thing that I know to bee sinne, and so displeasing to the Lord ; the Lord hee knowes, that I doe not purpose to main-taine my selfe in any knowne sinnewhatsoeuer. Fourthly, I strive, and endeavour in the whole course of my life, to for-sake euery knowne sinne, and to come to the sight of vnknowne sinnes which as yet I haue not taken notice of, that I may for-sake them also. I doe as heartily desire, to forgoe my

<sup>2</sup> Psa.119.  
101.

my sinnes, as to haue them forgiuen ; to part with them, as to haue them pardoned : whereas the man vntregenerate, will at no hand part with his sinne : <sup>a</sup> *for it is sweete in his mouth, hee hides it vnder his tongue, hee spares it, and forsakes it not, but keepes it still within his mouth,* (as Zophar speakes) he will as soone part with a limme, nay his life, as with his sweete sinne : But for my part, I desire that the blood of Christ may as well wash away the filthinesse of my sinne, as the guiltinesse thereof.

• Job 20.

12.13.

5. I

<sup>b</sup> Luk. 1.6.

5. I bring foorth the right and kindly fruit of true repentance, namely, new obedience, which can not possibly grow out of any other roote than this: thus it is my continuall care to <sup>b</sup> walke in all the commaundements, and ordinances of the Lord without reproofe.

*Mis.* But is not all this that you doe, for feare of Hell, and condemnation onely?

*Conners.* No surely, but partly for loue I beare to God; and partly for hatred I beare to sinne: for though I knew there were

were no day of iudgement, when men shall giue an account of all their doings, and receiue a full reward according thereunto ; or though I could bee assured that there were no Hell to take vengeance on wicked doers, yet would I never commit those foule and filthy sinnes which I see some commit continually to my grieve : though they are well-pleasing to sinfull corrupt nature, and so were to mee, whiles I was carnall, now I doe abhor them.

Minister. It seemes you make

make true griefe for sinne  
a signe of truerepentance:  
shew mee then how godly  
sorrow, which is onely  
in the faithfull, may bee  
knowne from *worldly*  
*sorrow*, which *causeth*  
*death*, and was in *Cain*,  
*Saul*, *Abab*, *Herod*, *Iudas*,  
and may bee in any reprobate.

Diffe-  
rence be-  
tweene  
worldly  
and godly  
sorrow.

‘Gen. 4.13.

*Convert.* He that hath  
godly sorrow is at least  
perswaded, that his sinnes  
are pardonable, not that  
they are *greater than*  
*may bee forgiuen*, as *Cain*  
said; but that they may  
bee pardoned by the in-  
finitely *farre-surpassing*  
*power* *naer-*

mercy of God. 2. Hee loues the Preacher, and other well-disposed persons, that tell him of his faults, and shew him his sinnes; though happily reproouing him sharpe-ly for them: and hee reuerenceth and regardeth Gods Word the more, that hee sees his sinne discouered, and condemned thereby: the contra-ry was in *Ahab*, <sup>4</sup> who hated the Prophet, be-cause hee dealt plainly with him; and *Herod* <sup>5</sup> who depriued *John the Baptist*, both of liberty and life, because he tou-  
ched

<sup>4</sup> 1 Kings  
22.8.

<sup>5</sup> Mat.14.  
3.4.

ched his copie-hold, in reproving his incestuous life. 3. Godly sorrow driues a man nearer to God by prayer, and makes him seeke to the Minister, and to the godly-wise for counsell; to the word, and spiritual meanes for comfort: but the sorrow of the World driues a man further from God and the meanes; as in *Saul*, who went to a Witch, and *Iudas* who hanged himself, both of them hasting to get as far from God, as the most remote place in all the World, cuen Hell it selfe could

could make them. Fourthly, The sorrow of him that is truly penitent, is most occupied about the \* euill of sinne; the sorrow of others, most about the euill of punishment, all their care, and thoughts are taken vp therewith: and were it not for that, the euill of their sinne, should not trouble their mindes, nor disquiet them one whit.

\* *Malum  
culpe.*

“ *Malum  
pene.*

*Minist.* You named new obedience, for a note of true repentance, and that not amisse if it bee true, vnfained, and of the right kinde. But how

E proue

3. Notes  
of true o-  
bedience.  
Psal. 119.  
6.

prove you this? In blud  
18. Com. First, because it is  
obedience of the whole  
man, inward, as well as  
outward: for a true obe-  
dientiarie vnto GOD,  
must bee both sound, and  
streyght, sound in heart,  
and streight in life, all ouer  
obedient; though hee bee  
not perfect. Secondly, it is  
obedience, yeelded to  
the whole Law of GOD,  
to precept as well as pro-  
misse, and to one precept  
as well as to another:  
whereas, they which are  
false hearted obedi-  
ence, are also lame there-  
in, and will bee dispensed  
among withall

withall in some things ; they can bee content that some of their sins should dye, with the leane cattell slaine by <sup>f</sup> *Saul* ; but they haue some one, or two, or more fat sinnes, which they will needs haue spared. I praise God (in humility I speake it) I haue no such reservation in my obedience ; but that my master sinnes, and darling sins, should be put to the sword, as well as others of inferiour ranke. Thirdly, it is performed in the whole course of my life ; it doth not take me now and then at

<sup>f</sup> 1 Sam.  
15.9.

E 2 times.

times, like the Fit of an Ague, but is constant, and continuall. For a man may crosse the way to heauen often-times, in, and out, and yet never come thither; but hee that holds on constantly in the way, shall bee sure of heauen. This true obedience in all these respects is Catholike, that is, vniuersall: and they, and none but they, deserue the name of good Catholicks indeed, which are carefull to yeeld to God this true, and vniuersall (though imperfect) obedience.

*Min.*

*Min.* Hitherto you haue mentioned such graces as are more gene-rall, and concerne the whole person renewed: now if you thinke good alledge some speciall graces, which make their abode in seuerall seats of the soule: and first for knowledge, which re-sideth in the minde, is not this a signe of salua-tion, which you discerne in your selfe?

*Con.* Saving know-ledge is indeed a true signe, which is called <sup>s</sup> *the vncion of the holy one*, and Christ's <sup>b</sup> *eye*.

*E 3* *false;*

<sup>s</sup> 1 Ioh.2.

20.

<sup>b</sup> Reu.3.18

Col.1.9.

The  
seventh  
signe of  
saluation  
taken out  
of Ioh. 17.  
3.

value ; because the vnderstanding, beeing as it were anointed therewith ; is inflightned, to see , and discerne those things, which before it neither did, nor could ; it comprehendeth *spirituall understanding*, (that is a right conceiuing of the truth of God ) *and wisedome*, (that is, a right applying thereof, wisely and discreetly, to all our particular actions , for the right ordering thereof:) this knowledge of God, *is life eternall*; both because it is the beginning thereof, as also because

cause ~~it~~ is the meanes whereby we attaine thereto: now then seeing I haue found this knowledege, I am sure I cannot lose eternall life.

*Minos* Every one is a beast by his owne knowledege: hee therefore that wants this knowledge of God, doth not much differ from a bruit beast: and \* better were it to bee borne a beast, than being borne a man, to become thus like a beast. But how doe you proue that yours ~~is~~ this sauing knowledge, and not rather that ~~is~~ common

*\* Prestas  
nasci iumentis  
iumentis quam  
comparari  
iumentis.*

knowledge of GODS Word & Religion, which may bee in the very reprobates?

5. Notes  
of true sa-  
uing  
knowledge

\* Mar. 8.  
24.

*Com.* This will appeare the better by comparing them together. First then, the common knowledge which may bee found in reprobates is generall : they vnderstand spirituall things in a generall confused manner ; not vnlike the blinde man cured by our Sauiour, who at the first opening of his eyes, saw men aloofe off, wal-king as trees : they can-not abide to bring it

home

home to themselues ; but I apply my knowledge to my selfe, desiring to know chiefly , how things stand at home in my owne soule. Secondly, their knowledge is partiall ; they desire not to bee acquainted with all the waises of God, but are, and will bee wilfully ignorant of some things ; they will not know that to bee euill, which they like well of, nor that to bee good which they doe dislike, though it bee made plaine and euident vnto them : but I desire to know the

whole truth of God, yea  
that which is disfeling  
at the first vnto mee.  
Thirdly, their knowledge  
puffs them vp with pride;  
they bee not a little proud  
thereof: but mine hum-  
bles mee; for the more  
light of knowledge shi-  
neth in mee, the more I  
see the corruptionis of  
my heart, and life there-  
by; which minister grea-  
ter matter daily of hu-  
miliation to me. Fourth-  
ly, all that they know, or  
speake, is onely from  
heare-say; for they haue  
no experiance thereof in  
themselfies; they know,  
and

and learne Gods truth by rote, but I learne it by heart; my knowledge is experimentall; I finde the truth thereof in my owne experience. Fifthly, their knowledge is not ioyned with consciounable practice: whereas that is but raw knowledge that is not well digested into practice: these two should alwayes goe inseparably together; for knowledge without practice is lame, and practice without knowledge is blinde. And if the lame and blinde were hated of *David's* soule, much more

*2 Sa.5.8.*

more are these hatefull to the soule of the Lord, as an abhominable sacrifice : but my knowledge is practicall, it walkes vp on the feet of practice, and my practice sees with the eyes of my knowledge hereby wee know that we know God, if we keepe his commandements, *1 Joh. 2.3.* Though, then, there bee many which know Christ to professe him, which notwithstanding shall not bee knowne of him (for hee will say vnto them in that day, *Depart from mee, I know you not, because they haue not*

not the sauing knowledge  
of him) yet I can thus  
bring proefe, that I  
rightly know him, or  
rather am knowne of  
him, whereby I also know  
that I shall hereafter liue,  
and raigne for euer with  
him.

<sup>"Gal. 4.9.</sup>

*Min.* Thus it appeares  
that the true knowledge  
of Christ doth counter-  
poize, yea, and farre excell  
all other knowledge  
whatsoeuer: for if one  
know Christ, it matters  
little though hee be igno-  
rant of other things; but  
if hee bee ignorant of  
Christ, it matters nothing  
though

*Greenhams*

The eight  
signe of  
saluation  
taken out  
of Rom. 8.  
24.

though hee knowe all  
things: wherefore the  
wifest wordly men, with  
all their knowledge, shall  
perish for want of know-  
ledge. So that I can well  
assent vnto him, I who  
saith, that the knowledge  
of G O D, is as necessary  
an Art for Christians, as  
the Art of husbandry is  
for husbandmen. Now, if  
you thinke good, name  
another speciall grace, as  
the signe of your salua-  
tion. *as si dicitur vnde  
cuius Cœl. si I haue a true  
hope of eternall life:  
which who so haue, they  
shall bee sau'd; for we  
dquod.*

are saued by hope, as faith the Apostle : this grace also the Lord of his mercy hath vouchsafed mee, to bee as *an anker to my soule, both sure, and stedfast*, to hold mee to the port, that I bee not driuen backe with boysterous stormes; and that beares vp my head aboue water, in the seas of dangers, in this present world, that I sinke not.

Heb.6.19.

*Min.* But the hope of most men is a false hope, and desperate madnesse, (as if a man hauing his throat cut, or beeing thrust through the heart, should

•Job 8.13.  
14.

should yet hope to liue,  
euery body would bee  
ready to deride his idle  
fancy, or at least to pittie  
his extreme follie) the  
hope of such o *shall per-  
ish, and bee cut off, and  
their trust shall bee as a  
spiders web*: how know  
you then that yours is a  
true hope?

*Con.* Truth it is, that  
the common hope of  
men is such, that they doe  
rather dreame than hope:  
and though they thinke  
they haue fast hold of it  
in their hearts, yet it is  
but as a childe that cath-  
eth at the shadow on the  
wall

wall, hee thinkes he holds it fast closed in his hand, but when he openeth his hand there is nothing in it ; so when their hearts shall bee laid open before GOD, the shaddowlike hope being vanished, there shall bee no such thing found in their hearts, and they shall haue hope to seeke, when it will bee too late to finde it. First therefore I proue that my hope is true, from the foundation whereon it is <sup>P</sup> grounded, and that is Faith: for as it is impossible for a mighty Castle to hang in the

4. Notes  
of true  
hope.

<sup>P</sup> Heb.ii

i.

the ayre, or to stand without either ground or foundations euen so, and much more impossible is it for hope to be, or abide without faith. Such therefore is a boast of hope, and are barren of faith, may well bee said to dreame of building castles in the ayre : I contrariwise beleue, and therefore doe I hope, apprehending the promises of God by faith ; and so hoping and looking for the performance and accomplishment thereof : which faith, the groundworke, I haue formerly proued

proued to bee effectuall  
begunne in mee. Secondly, true hope followes  
an effectuall calling: for  
first God calls men to  
saluation; and then hee  
giues them to hope for  
it; therefore the Apostle  
stiles it, *the hope of his  
calling.* Such therefore  
as hope for heauen, not  
beeing effectuall called  
vnto it, come before they  
are called, and are like to  
speede accordingly. It  
was death to rush into  
the presence of *Abasue-  
rus* vncalled: and sure,  
eternall death shall cut  
them off, short, of com-  
ming

<sup>9</sup>Eph.1.18

Ester.4.  
11.

ming home, which thinke to rush rudely into the *Holiest of all*, the inner Court of God Almighty, euен the highest heauen, being neuer inwardly and truely called thither: but well may I hope, for I am tru'y called, as I haue also proued before. Thirdly, my hope makes mee vse diligently all good meanes appointed by God, for the obtaining of saluation; for hee that hath good hope to obtaine his wished desire, will shew it by his industrious vse of the best meanes, for the

the compassing thereof: so  
hee that in the morning  
hopes to bee 50. miles off  
by sunne-set, will not sit  
him downe, or lay himselfe  
to sleepe, but get on horse-  
backe, and bee riding on-  
ward on his way ; and hee  
that hopes to liue long,  
will not starue himselfe,  
but vse the best diet for  
preseruing his life. Fourth-  
ly, It makes me fit my selfe  
by holinesse, for that which  
I hope for, namely the  
full fruition of the glori-  
ous presence of the per-  
fectedly-pure , and holy  
God in heauen , accor-  
ding to that of the Apo-  
stle

1 Joh.3.3.

stle, <sup>c</sup> Every one that hath this hope in him, purifieth himself, even as GOD is pure: not vnlike to one who hoping to get acceso into the presence of the King with his petition, doth addresse himself in all suitable manner, both in apparrell, behauisour, and speech, for the presence of his Soueraigne.

Rom.5.5

Rom.15.  
13.

<sup>c</sup> Min. It appeares your hope is sound, and good, euен that <sup>c</sup> which maketh not ashamed: and the God of hope fill you therewith, and grant that you may abound therein through the

Holy

Holy Ghost. But by what other signe doest thou know that thou shall bee saued?

Con. I finde in my heart a true loue of God, now I haue learned out of the Word, that the Lord hath promised the crowne of life to them that loue him, &c. I make no question but hee will bee as good as his word, who never failed therein, since the world began: therefore I know, that the crowne of life is mine.

1 James 12.

Minist. All I say they loue G.O.D, and professe great friendship to him:

never-

Psal. 78. 36  
37.7. Notes  
of true  
loue of  
God.

neuerthelesse most flatter him with their mouth, and lye unto him with their tongues, for their heart is not right with him, How know you then that you loue him in truth ?

*Con.* Whereas there are three things in loue, affection to the thing beloued, a desire of coniunction with it, and a well-pleasing contentment taken in the enjoying of it, all these I finde in some measure in mee, toward my God, so that I know I loue him truly, which I further proue by these notes : First, because

because I prize and estimate him aboue all worldly things ; yea, mine owne life : so that I can truely say with that blessed Martyr *Ignatius*, I esteeme no visible thing, nor yet inuisible, so that I may haue Christ : yea, doubtlesse I count all things but losse in comparison of him, and doe count them but dung, that I may winne him. Neither is this a mercenarie loue , hired with the wages of reward : for, though there were no Heauen, O Lord, I would loue thee : but seeing there is a Heauen,

I will accounting of it, and labour to obtaine it; yet still will I done thine for thy goodnesse: sake y<sup>e</sup> O Lord for thou thy selfe art reward enough, though there were no more. Secondly, I am carefull, and safainedly desirous, to please the Lord in all things; even as wee see, that men are loth to crosse, or displease those whom they entirely loue and affect. Heereupon I giue my selfe to loue that which hee loueth, and to hate that which he hateth, \* Hee loueth rightnesse, and hateth

terb wickednesse: and so doe I, though not in equality (for that is impossible) yet in similitude, and conformity: for it is required and expected, (as the Prophet saith)

*\* They that loue the Lord, hate euill: thus I endeavour my selfe, y as GOD is, euен so to bee in this world.* Thirdly, a man may know his loue to any thing, by the zeale and heate of affection, whereby hee is carried to that thing which hee loueth. Thus euery man is transported, and as it were eaten vp with one

F 2 zeale,

*\* Ps.9.10.*

*1 Ioh.4.  
17.*

*Act.21*

zeale, or other; some with the zeale of pleasure, as *Esau* was, who for a messe of pottage sould his birth-right; some with the zeale of honour, as *Absalom* was, who for to gette a Kingdome, sought to draw blood of his owne father; some with the zeale of money, as *Iudas* was, who for his thirtie peeces sold his Lord and Sauiour. By my zeale I know my loue to God: for, tho I bee not eaten vp with zeale as <sup>z</sup> *Dauid* was (Oh I would I were so too) yet I feele it burning within

within mee, as <sup>a</sup> *Jeremiah* did : *my heart is hot with in me, and the fire kindled : my zeale carrieth mee to God.* Fourthly, I loue his <sup>b</sup> *Word, and Sacra- ments, Prayer, and all other holy exercises : whereby as I haue graci- ous intercourse, and hea- uenly conference, with the blessed Trinitie ; so in especiall with Christ my wel-beloued, who therein causeth mee to heare his sweete voyce, and to see his louely countenance : for which cause I also loue the house of God, so that I can no lesse*  
F 3 *heartily,*

<sup>a</sup> *Jer. 20.9.*

<sup>b</sup> *Psa. 119.*

*97.*

*Qui diligit legem, dili- git regem.*

Psal. 26. 8.

84. 1, 2.

c Mat. 10.  
40.2 Cor. 5.  
20.

heartily, than merrily, sing the note of the Prophet David; *O Lord I haue loued the habitation of thine house, and the place where thine honour dwelleth:* and another of the same, *O Lord of Hostes, how amiable are thy tabernacles! my soule longeth, yea euен fainteth, for the courts of the Lord: my heart and my flesh cryeth out for the liuing GOD.* Fifthly, I loue his <sup>c</sup> messengers and embassadours, the Preachers of his word, which are sent vnto mee from God to treat about conclusions of peace, beseeching me

me in Christ's stead to bee  
reconciled to GOD. O how  
beautifull are the feete of  
him that bringeth abeſe  
good tidings, that publis  
heth peace, that bringeth  
good tidings of good, that  
publisheth salvation to me !  
Sixthly, I long for the  
comming of Christ, not  
as though I could no  
longer beare (for impati-  
encie) the miseries of this  
life ( which are but light  
in comparison of the  
weight of glory ) but that  
I might bee married for  
ever unto Christ, my  
Love, in perfect joy, and  
hearts delight, being now

Elay 52.7.

o. 4. 2. 8. 3

but

F 4

but

Re.22.20

but espoused onely to him, and that I might bee perfectly freed from all sinne (whereby I grieue both him and my selfe) and alwayes praise his name in Heauen, *How long Lord, how long?* thou hast said, *Surely I come quickly.* *Amen.* *Even so come, Lord Jesus.* *John 14.2* *Min.* Thus it appeares that the loue of God will warrant a man (as it doeth you) no lesse than heauen: but what say you now of loue to Gods people? may not that be ranked among the evidences of your saluation?

and

A. H.

Conuert.

*Conuert.* Yes without doubt : For, hereby wee know (saith S. John) that we haue passed from death unto life, because wee loue the brethren : these doe I loue, that is, the chil-  
dren of God, and such as are godly, and these will I loue for euer ; know-  
ing, that loue is such a debt, as I shall be alwayes owing ; and yet I must,  
and will bee euer paying ; I will striue to bee rather a creditour, then a debtour  
herein, and will not onely returne to the Saints of God the loue of loue, the  
same measure that I re-  
ceiu

com

F 5

ceiu

The tenth  
sigoe of  
saluation  
taken out  
of 1 John  
3.14.

ceiue from them but euen vsury and aduantage of loue : and I would to God there were as many payed vse for loue, as doe in these dayes pay vse for money. Then should they be no whit impouerished, lesse in the vsurers booke, and more in Gods : and so would it bee a better world.

Minist. Whereas you say you loue the godly, it may bee that is onely because they are friendly to you, or because you receive, or hope to receive, some outward kindnesse and benefit from some

some such as if your loue  
hee no lother than this; yet  
is but selfe loue, iē being  
grounded iē merely iē upon  
your owne private com-  
modities: and this kinde  
of loue may be found in  
an v̄regenerate and car-  
nall man: sin iē dijed  
in 1 Cor. i. It is hot for with  
me: for (though happily  
I may regard v̄some such  
for some such respects as  
you name, yet if I should  
not loue the childe of  
God for his owne sake,  
and for his and my fa-  
thers sake, more than I  
love any worldly friend  
for my commodities sake;  
yeiſ

or

or my kinsman for neare-  
nesse of blood, I should  
bee vvoid of any sparkē of  
true heauenly loue: there-  
fore I chiefly loue the  
godly for their goodnessse  
and godlinesse: sake of the  
ground of my loue vnto  
them, is the image of God  
in them. This is that di-  
uine load-stone, which  
drawes my affection to-  
ward them. *John 14. 21.*

*Minist.* How can you  
make it appeare, that you  
loue them with a right af-  
fection?

*Com.* Thus: 1. because  
I loue some such in the  
\* abstract, euē when  
they

\* In ab-  
stracto.

they are seuered and se-  
parate from all externall  
respects and grounds of  
loue to mee-ward : as,  
when I heare or reade of  
the zeale, pietie, constan-  
cy, heauenly vertues, and  
gracious endeauours, of  
the worthy seruants of  
God, such as I never  
knew, nor had any dea-  
ling with; yet finde, that  
I loue them, and feele  
the affection of my heart  
spreading it selfe towards  
them, to embrace them:  
which cannot bee for car-  
nall respects, nor worldly  
hopes, for it may bee  
some of them are dead,  
yelbow/ and

4 Notes  
of true  
loue to  
Gods chil-  
dren.

and gone, and thus I loue the Saints departed, which are now in heauen: sometimes also I haue knowne and loued some worthy Christians, who then haue flowed with worldly prosperity, but after haue fallen to a very low ebbe of great aduersity: when the world hath bidde them, adieu, and friends, wealth, goods, haue altogether taken their leaues: yet then haue I loued them as dearly as euer I did before: whereby it appeared, that my loue was not grounded to ypon worldly

worldly regards, which all forsooke them, but vpon their goodnessse and godlinesse which still continued with them. Secondly, I much affect the godly, and delight exceedingly in their companie, yea of such as are nothing of kin vnto mee, that *wee may bee edified, through our mytnall faish,* whereas I care not for the company of others wanting true godlinesse, though they may bee perhappes of my very neare kindred. So that I can truly say, *As for the Saints, that are in the earth,*

• Ro.1.12.

<sup>t</sup> Psal.16.3

Psal. 26.4.5

earth, and the excellent, in them is all my delight: but as for others, I haue hated the assembly of euill doers, and will not sit with the wicked: and if of necessitie I bee forced to bee in their company, then am I readie to wish with the Prophet, O that I had wings like a Dove, then would I flee away, and bee at rest: or if this (O) will not set mee at libertie, then I take vp woe to expresse my misery, woe is mee that I sojourne in Mesach, that I dwell in the tenes of Kedar. 3. I haue a fellow-feeling of the miseries

Psal. 120.5.

miseries of the Saints, my deare Christian brethren and sisters: which workes in mee compassion, and makes my heart euen ake and bowels yearne within me; to see their griefe, and behold them in necesstie. Whereby I perceiue, that I haue the true affection of a fellow-member: *for, if one member suffer, all the members suffer with it.* Fourthly, I finde in mee a willingnesse, in some measure, to impart my selfe vnto them, in life and goods, soule and body, so farre as I can to affoord them helpe

1 Cor. 12.  
26.

\* *Fides te-  
to copula-  
tina.*

\* *Charitas  
communi-  
cativa.*

helpe and succour : for, as it is truely said of faith that \* it is wholly copulative, wholly employed in coupling vs to Christ; so may it as truely bee said of loue, that it is \* wholly communicative, imployed in imparting it selfe, and what it hath, to others, for their good. Faith is as the leads, and pipes to bring in : and loue is as the cocke of the conduit to let out. Now for as much as my loue is thus communicative to the children of G O D, because they are his chil-  
dren, heereby I also see, that

that it is of the right  
kinde.

*Minist.* Alledge some  
other sure signe of your  
saluation. For, the more,  
the better man: the richer  
you are in the true trea-  
sure, the more comfort  
may you haue thereby.

*Con.* The Lord hath pro-  
mised to *fulfill the desire*  
*of them that feare him*; and  
*that hee will heare their cry,*  
*and will save them.* Now  
I finde in some measure  
in mee the true feare of  
God: and though I say  
not of my selfe, as the  
Scripture saith of *Oba-*  
*diab*, that *hee feared God*  
*greatly*:

The ele-  
venth signe  
of salvation  
taken out  
of Psal.145.  
19.

*2 Kings*  
18.3.

greatly: yet this I can say, that I desire to feare God greatly; and this I dare say in despight of the Diuell, that I feare GOD truely. Therefore I shall be sauied certainly, according to Gods holy word of trueth.

i John 4.  
18.

*Minister.* S. John telles vs, that there is no feare in loue, but that perfect loue casteth out feare. Seeing then you loue God, how can you bee said to feare him? How can these two stand peaceably togerther?

*Conuert.* Very well: for, there is a two-fold feare  
of

of God : the first is a flauish and seruile feare, in horrour to dread his Maiestie, as a seuere reuenging Judge either executing his iudgements, or readie to take vengeance on his enemies. Thus all impenitent persons , and the Diuels feare him, and onclly thus ; and therefore hate him, wishing there were no God. And this is the meaning of *Saint James* , when hee saith, <sup>b</sup> *The Diuels beleue, and tremble.* The second is a childe like feare, in awefull reuerence, and loue toward God, to bee carefull

<sup>b</sup> *1am. 2.19*

full not to offend him: now this feare is the true and naturall birth of loue; being bred and brought forth of it. Looke then, as *Sarah* cast out *Ismael*, the seede of the bond-woman, but would not cast out her owne deare sonne *Isaac*: euен so the loue of G O D doth cast out of mee, by degrees the seede of bondage, the slauish feare, but not her owne birth, the awefull and holy feare of G O D: but cherisheth and nourisheth this continually in mee, and is as a nurse vnto it; so that now I feare

feare not so much that God will condemne mee, as that I may not offend him so good so louing a father to mee: euen as a good ingenious childe teares to offend his father for very loue; but feares not that his father will cut his throat, or murder him, seeing he knowes he loues him dearely.

*Mr.* Many say they feare God, and yet do but lyce against the truth: how know you, that yours is this true childe-like feare of God?

*Con.* First (as I haue said) because it followes vpon

6. Notes  
of the true  
feare of  
God.

*Ruth 1.  
16.17.*

vpon the former signe of  
saluation; namely, the  
loue of God, and is an  
inseparable companion  
thereof, as another *Ruth*  
i hanging vpon her mo-  
ther *Naomie*: for, loue in  
feare, and feare in loue, is  
a sound testimony of the  
true feare of God. Se-  
condly, it worketh in mee  
maruellous humilitie to-  
wards God, and causeth  
mee in awfull respect vnto  
his glorious Maiestie,  
to abase my selfe as sinne-  
full dust and ashes be-  
fore his blessed presence:  
as *Jacobs* feare of his bro-  
ther *Esau*, made him  
humble

humble himselfe, & <sup>k</sup>bow to the ground seuen times before him. Thirdly, it makes mee afraid of sinne, and to flee from it as<sup>l</sup> *Moses* fled from his rod when it became a Serpent : it makes mee feare to commit sinne secretly, as well as openly (for, though no eye doe see me, <sup>m</sup> I set the Lord alwaies before mee) as it kept <sup>n</sup> *Joseph* from committing folly, though hee might haue done it closely and couertly e-ough. Fourthly, it makes me hate sinne : for, <sup>o</sup> *The feare of the L O R D* (saith *Salomon*) *is to hate*

<sup>k</sup> Ge.33.3.

<sup>l</sup> Exo. 4.3.

<sup>m</sup> Ps. 16.8.

<sup>n</sup> Ge.32.9.

<sup>o</sup> Pr. 8.13.

G euill,

euill, yea, inward corrup-  
tions, which sticke in the  
cranies of the soule, and  
cannot bee desried, but  
a verie narrow search ;  
it causeth my heart to  
rise vp against rebellious  
lusts, which lie lurking  
within : as, secret Atheisme,  
pride, vaine-glorie, hypocrisie,  
envie, and the like. Fifthly, it  
makes mee *depart from*  
*euery euill way*, and from  
iniquity, to breake off the  
practise of sinne, in the  
course of my life ; to bee  
a discontinuer, in *the*  
*way of sinners*, and a  
resident in the paths of  
righ-

righteousnesse. Sixthly, this true feare of G O D dispelleth (so farre as it preuaileth in mee) all other false feares ; as, feare of men, of pouerty, of disgrace, of death, &c. whereas men voide of the feare of God, are full of fond, and foolish feares ; they feare the crossing of an Hare, the howling of a Dog, the crying of a Rauen, Fairies, yea fancies, and their owne shadowes : as therefore the wicked man may iustly feare every thing, because hee feares not G O D ; so contrariwise,

G 2 the

Psal. 86.11.

the righteous man needs feare nothing else, because hee feares him. This one thing then will I feare, that I may feare nothing but GOD : and that I may rightly feare him, *O knit my heart so neere unto thee O Lord, that I may feare thy Name.*

*Min.* I am glad to see you so well stored of this diuine grace and rare commoditie, the feare of God: Oh, I would manie thousands had more of this good ware in their store-houses, their hearts. But how else are you assured, that you shall be saued?

Conn.

Con. The Lord of his goodness hath giuen me to taste of the first fruits of the heauenly Canaan, alreadie, as a pledge of the plenarie possession thereof hereafter: hee hath giuen mee that spirituall ioy, which is a heauen vpon earth. And like as the cluster of grapes brought from the Brooke Eshcol, with other fruits, was an earnest to Israell of the future inheriting of the earthly Canaan: euens so is this ioy to mee, of inheriting that goodlie, that heauenlie Land (whereof this is some of the right

Num. 13.  
23.

The  
twelfth  
signe of  
saluation  
taken out  
of Pet. 1.  
8,9.

fruit) the Kingdome of  
glorie: and I can bring  
Saint Peter to bee bound  
for my truthe in this point;  
for thus hee speakes of  
them that *rejoyce* with  
this *joy unspeakable*, and  
full of glorie, that they  
shall receive the end of  
their faith, euен the salua-  
tion of their soules.

Q. Min. True Joy (I hold  
well) is a good pledge of  
heauen: but how proue  
you, that yours is true  
joy? For who seeme  
more merry, more fro-  
lickes, or iocund, than ig-  
norant, worldly, yea vi-  
godly men? they seeme

to haue as light hearts as any; and indeed, in my judgement, too light to bee poized, and settled, with the weight of grace; in a word, too light to bee good.

*Con.* Well haue you said, that they seeme so ioyfull; and now haue you spoken the best you can of them: for indeede they seeme, and doe but onely seeme so: their joy is like the laughing of a man in his sleepe, whc dreaming of some very pleasing delights, rejoyceth in his imagination thereat, but when hee a-

G 4 waketh

*Pr. 14.13.*6. Notes  
of the true  
joy.

waketh, hee findeth no such cause: euен such is the ioy of the wicked; they doe but laugh in their sleepe, and the diuel shall giue them such a greeting and good-mor-  
row one day, as shall make it manifest. And therefore well saith Salo-  
mon of such, *Euen in  
laughte the heart is sor-  
rowfull, and the end of that  
mirth is heauiness. Now*  
therefore, that mine is not this base-borne ioy, but of a nobler descent, but sound and good, I proue it thus: First, because shee is an Hand-maide to the right

right noble and renowned Lady, Faith: shee never goes alone, but is alwaies following her. For first, I beleue through faith, that I am reconciled to GOD, and then hereupon I rejoyce, being thus at peace with him: and for this cause it is called, *the ioy of Faith*. Secondly, it issueth out of the right veyne and fountaine: it springeth out of the bitter roote of godly sorrow, and griefe of heart for sinnes: neither can any come to drinke of this water of life, this heauenly Ioy, till they

*Phi. 1.23.*

G 5 haue

<sup>a</sup> Joh. 16.  
20.

\* Ps. 43.4.  
\* Psal. 4.7.

Psal. 119.  
162.

haue first drunke of the waters of Marah, bitter yet godly sorrow; as our Sauiour tells his Disciples, <sup>a</sup> your sorrow shall be turned into ioy. Thirdly, It is fastned vpon the right obiects; for I chiefly reioyce in heauenly and spirituall things, as in God himselfe; I can say with the Prophet, Hee is <sup>\*</sup> my exceeding ioy; and <sup>\*</sup> Lord lift up the light of thy countenance vpon mee, hereby thou hast put gladnesse in my heart. I reioyce also in the Word of God, as one that findeth a great spoile, yea it is the

very <sup>y</sup> ioy and reioycing of  
my heart ; yea then when  
it searcheth mee even to  
the quicke, herein I finde  
an hony-combe. <sup>or</sup> I re-  
ioyce in the grace of  
God wrought in mee, and  
others, as also in my owne  
and their <sup>z</sup> saluation ; <sup>y</sup>  
reioyce in the <sup>a</sup> hope of the  
glory of God, in the com-  
fortable vse <sup>b</sup> of the sa-  
craments, in prayer, chri-  
stian conference, <sup>or</sup> in  
Psalmes, and spirituall  
songs, making melodie  
to the Lord. I am glad  
when they say unto mee,  
let vs goe into the house of  
the Lord. I reioyce in the  
welfare

<sup>x</sup> Ier.15.16

<sup>a</sup> Ps.51.12.

<sup>b</sup> Rom.5.2

<sup>b</sup> 2 Chro.  
30.21.

Psal.121.1.

Psal. 137.6.

Ga. 5.22.

welfare of Sion: yea, I can preferre Ierusalem aboue my chiefe ioy. Fourthly, it is the fruit of the Spirit; not of the flesh, as carnall ioy is, which causeth men to reioyce onely or chiefly in their corne and their wine, their wealth and their honours, their pleasures and their profits; this nature affords vnto them. But I finde in me a supernaturall ioy, in things diuine and spirituall; which, corrupt nature can take no liking of, much lesse delight therein: therefore it hath beene wrought in me by a power

power diuine, that is the fruit of Gods holy Spirit. Fifthly,whereas the ioy of the wicked is flight and short, a flash and away, no better then the chirping of birds in a sunne-shine day : mine is firme, and durable ; not like summer-fruit , which holds good but for a time , for the summer-season of prosperity : but my ioy is lasting fruit , which still holds good; yea , euen in the hardest winter of greatest aduersity, I can *joy in tribulations.* Sixthly, it is a victorious ioy : for, when as

griefe

Rom.5.3.

griefe like lead lies heauy  
on my heart , pressing it  
downe , then doth this  
joy lift vp my heart in  
faith , together with my  
hands , eyes , and voyce  
vpward to the heauens ,  
*aboue the mountaines , from  
whence my helpe commeth ;*  
whereby appeares it ouer-  
commeth griefe , and  
getteth victorie ouer ten-  
tation : thus I haue that  
which is the very life of  
life , true joy : for life  
without this , is hardly  
worthy the name of  
life .

*Min.* This pawne of  
heauen , which the Lord  
hath

hath put into your heart,  
I may not, nor cannot  
except against: therefore  
proceed vnto another  
signe of your saluation.

*Con.* Patience vnder  
the Crosse may not bee  
left out nor forgotten,  
no more then it may bee  
cast off, or forgone; well  
it deserues a roome a-  
mong this good compa-  
ny of witnessses, all which  
giue in evidence, that  
heauen is mine. That this  
is a sure signe of saluati-  
on, Saint James proues it,  
when hee saith, *Blessed is*  
*the man that endureth*  
*temptation, for when hee is*  
*tryed*

The thir-  
teenth  
signe of  
saluation  
taken out  
of Iam.1.

12.

tryed, hee shall receiue the crowne of life: and that it is in me; my conscience proues it; therefore I am blessed: but more blessed shall I bee when I receiue the crowne.

Minist. Well may the crowne indeed bee set vp on the head of patience, so noble, and so conquering a grace: for Christian  
 \* suffering is a noble kinde of conquering; and hee that so suffereth, no lesse than conquereth. And if you haue also found this gemme in you, happy are you; provided alwaies that it bee true patience:

\* *Nobile  
 vincendi  
 genus est  
 patientia:  
 vincit qui  
 patitur.*

ence: how prooue you that?

*Con.* First, because I doe not onely finde out, but also finde fault with any inclination or disposition toward impatiencie: I checke and controule my selfe for it: when it begins to stirre, I beginne to stifle it before it gather strength, or get to head. Secondly, I doe not goe about to prescribe to God the measure of afflicting me; nor yet the manner, meanes, or time of helping, easing, and deliueringe me: I can bee content with the grace of God

5. Notes  
of true pa-  
tience.

God in the forgiuenesse  
of my sinne, and sanctifica-  
tion of his Spirit, though  
I want other things; and  
can receiue the loue of  
God with good content-  
ment, though it came a-  
lone, or attended with  
the crosse. Thirdly, I more  
feare to doe the euill of  
sinne, than to suffer the  
euill of punishment for  
sinne; \* for, to suffer af-  
fliction is not euill, but  
to commit sinne is euill:  
and I can bee content still  
to beare the punishment,  
so that the sinne may bee  
taken away; Oh, I would  
not for any thing that

\* *Malum  
pati malie  
non est :  
malum facere  
malum est.*

the rod of GOD should bee remoued, before the Cure bee throughly wrought. Fourthly, my patience goes accompanied with a profiting vnder the correcting hand of God: for first, it brings forth <sup>e</sup>experience, both of the care, and loue, and gracious dealing of God towards me, as also of my owne estate and cariage toward him; and thus I come to haue better acquaintance with God, and with my selfe: it also increaseth my loue toward him, and makes me cleave and cling faster to him, as

<sup>e</sup> Rom. 5, 4

a childe doth to his parent, when hee turneth away from it, and maketh as though hee would goe away, and leauie it to the Woolfe: it strengtheneth my faith, and causeth me to relie more stedfastly on God, in distresses for time to come, and a dram of tried faith is better then a pound of vntried. Lastly, it worketh in mee reformation : I am not like wicked *Abaz*,<sup>f</sup> who in the time of his distresse, did yet trespass more and more against the Lord. For I can truely say with the holy Prophet, <sup>g</sup> Before I

<sup>f</sup> 2 Chr. 28  
22.

<sup>g</sup> Ps. 119.  
67.

was

was afflicted, I went astray :  
but now haue I kept thy  
word o' God. Thus by pa-  
tience I reforme my selfe;  
and thus *in patience I pos-  
se* my soule : therefore it  
is true patience.

*Minist.* By what other  
certaine signe are you per-  
suaded of your euerlasting  
saluation ?

*Con.* They which haue  
receiued the *Earnest of  
the Spirit in their hearts*,  
are thereby sealed unto  
*the day of redemption* : this  
haue I receiued, to wit,  
the infallible testimonie  
of **G O D**'s holy Spirit,  
which beareth witnesse  
with

The fourth  
signe of  
saluation  
taken out  
of 2. Cor.  
1. 22. Eph.  
4. 30. Ro.  
8. 16. 17.

Tit.1.2.

with my spirit, that I am the childe of God, and so an heyre of glory: seeing God (who cannot lye) tels me by his spirit, I shall be saued, I hold it (as I am bound) for a necessary, and a most vndoubted truth.

*Min.* Thousands of vngodly ones, haue a perswasion, that they shall bee saued, and none seeme more confident than they, and yet it is but presumption, and the illusion of the diuell in them; for they haue no more true right to saluation, than dogges to the

the *childrens bread*: yea, and though they sweare to it too (as, that they are ready enough to doe) yet you neede not credit them, vnlesse you will ; and if you doe, it is but a lye : as if a woman that had a childe, should sweare shee were a maid ; or one that had a Plague-sore on him, should sweare that hee were cleere ; would you beleue ei- ther of them, for all their facing of the matter ? sure you would not : how know you then , that yours is the testimonie of Gods Spirit, and not pre-

presumption, which is nothing else but the lying spirit of Sathan in the mouthes and hearts of all his children?

5. Notes  
of the true  
testimoni  
of Gods  
spirit.

*Conuer.* First, I proue it by the birth of it: for it hath beene wrought and planted in mee, *contrary to nature*, by the Word of God, heard, read, meditated vpon, and the like good meanes: whereas presumption, like a stinking weede, growes of it owne accord, out of the ranke soyle of Nature. Secondly, as *Jacob* may be knowne by *Jacobs* voyce, from *Esaū*: so may this be

bee knowne by its voice ;  
for it doth not barely  
tell mee, I shall bee saued,  
but proues it to mee, and  
perswades mee by all  
these former signes  
which I haue alledged,  
and diuers others : where-  
as presumption doth  
onely suggest that con-  
ceit vnto men , but  
proues it not ; so that  
when they are asked ,  
why they thinke , they  
shall bee saued, they are  
not able to allege any  
sound sufficient reason  
for the same . Thirdly, the  
witnesse within me speaks  
the same, that the Word

H of

of God doth without  
mee, both being the voice  
of the selfe-same spirit of  
God, which cannot con-  
tradicte it selfe ; but pre-  
sumptuous presumption,  
speakes contrary to Gods  
Word : for whereas the  
Scripture saith, <sup>b</sup> *Unlesse*  
*a man bee converted, bee*  
*cannot enter into the king-  
dome of God : and i the*  
*unrighteous shall not inhe-  
rit the Kingdome of God:*  
*and i without holiness, no*  
*man shall see the Lord : and*  
*that the Lord will take*  
*vengeance on them that*  
*know him not, and obey not*  
*the Gospell of our Lord Je-  
sus*

<sup>a</sup> Mat. 18.3.

<sup>a</sup> Cor. 6.9.

<sup>b</sup> Heb. 12.  
14.

<sup>a</sup> Thes. 1.8.

sus Christ : yet presumption beares men in hand, they shall bee saued howsoever, and is ready to buzz into their eares, O alas good Sir, pittie your selfe, these things shall not be unto you. Fourthly, Gods spirit, doth as well <sup>as</sup> make intercession for mee, as witnesse to me, and therefore brings mee to God, making mee pray earnestly, and seruently to him from a sense and feeling of my manifold sinnes, with groanings, which cannot bee vttered: but presumption driues men further from God, nei-

Mar. 22.

- Rom. 8.  
27.

ther worketh any such fervent prayer in them. Fifthly, Gods Spirit brings forth the fruits of the Spirit in mee, as loue, ioy, peace , long-suffering , gentlenesse, goodnesse, &c. *Gal. 5. 22.* whereas presumption, as it is of the flesh , so it yeelds the fruits of the flesh , as adulterie, fornication, vncleannessse, wantonnesse, hatred, variance, wrath, strife, enuyings, murders, drunkennesse , reuellings, and such like, *Gal. 5. 19.* and these are the common fruits of these daies, which grow more common-

monlie in townes and houses , then crabs doe in woods , and hedgerowes : They which bring forth such fruits as these, giue heede to the Witch that speakes within them ; the spirit of Sathan, who tells them, they shall bee sauied as soone as the best , and they beleeue him : but I will heare what God the Lord will speake ; for he will speake peace unto his people, and to his Saints : Yea, O Lord, let mee heare this thy voyce within mee, speake louder that I may heare

Psa 85.8.

H 3      thee

thee better, O say unto  
my soule, I am thy salua-  
tion.

*Min.* There may appeare as manifest a difference betweene the witnesse of Gods holy spirit, and the lying suggestion of the Diuell ( to such as are not wilfully blinde ) as is betweene light and darkenesse ; truth and falsehood : But lest I bee burdensome to you, name one signe more of your saluation, and that shall suffice.

*Con.* It is no whit irkesome to the men of this world to looke on their

their gold and siluer, their deeds and leafes; nay, they take a meruallous pleasure and delight therein: why then should it bee burdensome to the children of God, to view, and looke ouer the markes of their saluation, seeing these were much more precious then gold that perisheth? But for as much as you require but one signe more, I will endeavour to comprehend all vnder one: In summe then; I perceiue that I am one of those, whom GOD hath faithfully promised

H 4 in

The fif-  
teenth  
figoe of  
saluation.

in his Word to saue : for though bas number of men, yea, the greatest number thinke to get heauen, though they haue neither scrip, nor scrole to shew for it: yet I haue both Gods Word and his Writting to shew; or rather his Word in Writting, that heauen belongs to mee. Now the Scripture is a true Copie, and draught of the Booke of life, taken out of the Court of heauen by Gods owne hand, so that there can bee no error in it: Heereby I know that my name is written in

+ if you will allow me to speake  
figuratively after the manner of me-

in the booke of life, because I finde my selfe enroled in Gods holy Scripture, among those, to whom hee hath promised eternall life.

*Min.* Indeede if you be of that number, there is no doubt, but you shall be saued: For *he abideth faithfull, bee cannot denie himselfe*: but are you sure, that you are such a one?

*2 Tim.2.  
13.*

*Con.* Though all that I haue hitherto said, and the signes which I haue produced, drawne out of Scripture; and grounded thereon, doe

H 5 . . . . . *verifie*

verifie the same, yet (if you will giue mee leaue) I will further proue it by other expresse Texts of Scripture ( though the same for the most part in substance, with that I haue already said) that as you haue scene my speciall euidences, truely taken out of the graund copie, so now you may also see the grand copie it selfe: in the volume of which booke I finde it writ-  
ten of mee, and that in sun-  
dry places, that I shall bee  
saued.

Psal. 40.7.

Min. This would I  
gladly see: proceed then  
to shew it. H. Con.

Con. God in his Word  
hath promised that hee  
will bee nigh unto them,  
that are of a broken heart,  
and that hee will save such  
as bee of a contrite spirit, he  
himselfe hath undertaken  
the cure of such.

P Hee healeth thoſe that are  
broken in heart, and bin-  
deth up their wounds (as  
it is in the Psalme) and a  
wonderfull cure indeede  
he will worke vpon them:  
euen then when all helps  
doe vterly giue them o-  
uer. hee, like the good  
Samaritane, will binde  
vp their wounds, and  
poure in the oyle of com-  
fort

• Ps. 34. 18

P Psal. 147.  
3.

S. 2. 2. 21. 2

Cap. 1. 4.

fort, and wine) of glad-  
nesse, hee will take them  
in his armes, and bring  
them *q* into his Chambers,  
hee will take the care of  
them, and worke the  
cure on them, for none  
can doe it but hee, none  
can cure throughly the  
heart-wound, and such  
as are sicke thereof, but  
onely God: Such a one  
am I; I am bruised, and  
broken in heart, and spi-  
rit, and distressed in con-  
science; for my sinfull-  
nesse and wretchednesse;  
hauing by my sinnes (O  
my sinnes) so many, great,  
and grieuous, deserued

no lesse then the heauie  
wrath of God : O wret-  
ched man that I am, who  
shall deliuer mee from sin ;  
that vnwelcome guest ;  
nay, that deadly enemy ?

Rom.7.24

I thanke my God through  
Christ, for by him I haue  
deliuerance : Oh still  
vouchsafe, deere God,  
to visit mee, thy poore  
patient ; and though I bee  
not worthy, with the  
Centurion, that thou  
shouldest come vnder my  
Roofe, yet faire bee it  
from mee, to say as Peter,  
Lord depart from mee,  
for I am a sinfull man ; nay,  
rather therefore come to  
me

Rom.7.25

Luk.5.8.

Mat. 9.12.

Cant. 2.5.

mee, for I haue the more  
neede of thee; *the whole  
neede not the Physition,  
but the sick, as I am: thou  
ookeſt for ſuſh a Patient,  
sweet Iefus; and I lacke  
ſuſh a Physition as thou  
art; Oh bee pleased to  
come home vnto mee,  
poure forth ſome more  
of thy precious oyle in-  
to my wounded heart;  
Oh ſpread a plaifer of  
thine owne heart blood,  
and apply it to my ſoule,  
*Stay mee with thy flagons,  
and comfort mee with thy  
apples, for I am ſick of loue:  
My heart is wounded  
within mee; but ſeeing thou**

thou hast promised, I know thou wilt performe it; that thou wilt cure mee; that thou wilt saue mee, being thus perplexed in my soule for my sinnes.

*Minist.* How else can you proue your selfe to bee such a one as God hath promised to saue?

*Con.* Hee hath promised to <sup>Re.21.6.</sup> give to him that is athirst, of the Fountaine of the water of life, freely, that is, hee which earnestly desires the fauour of God, through Christ's righteousness, to the inheriting of eternall life, shall

3. Notes  
of the true  
desire of  
saluation.

shall bee assured thereof, to the allaying of the scalding heat of his boylng conscience, and to the endlesse comfort and saluation of his soule: thus I doe thirst, I doe no lesse truely then earnestly desire saluation. First, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might bee wholly freed from sinne, and perfectly glorifie God in Heauen. And thirdly, in the right manner, as well desiring the meanes that leade thereto, as the end where-

to they leade. Here-  
upon it is, that the  
more grace I receiue,  
the more I hunger af-  
ter, and that I haue al-  
waies such a spirituall  
drought, and unsatiable  
thirst after Christs most  
precious bloud and per-  
fect righteousness, that  
my sinfull soule may bee  
clothed with this fine  
white garment and gor-  
geous attire; and oh how  
I long after the fauour of  
God: and like as the Dis-  
ciples said vnto our Sau-  
our (when hee told them  
of the bread of Heauen;)

"Lord, enermore give vs  
this

"Ioh.6.34

Psal. 42. 1. 2

• Ps. 107. 9.

this bread: so I, hauing  
 tasted the sweetnesse of  
 GODS fauour, cannot  
 choose but pray, Lord,  
 giue mee euermore to en-  
 joy this thy fauour: yea  
*Even as the Hart pants  
 after the water brookes; so  
 pants my soule after thee  
 O GOD, my soule thirsteth  
 for God, for the living God,  
 like to the thirsty Land.*  
 Well, yet his Word is  
 good, <sup>u</sup> *he satisfieth the  
 longing soule, and filleth  
 the hungry soule with  
 goodness, and this is my  
 comfort.*

Min. Whom else hath  
 God promised to save?

Con.

Cor. \* Blessed ( saith our Sauiour) are the poore in spirit, for theirs is the Kindestme of heauen : and Blessed are they that mourne, for they shall bee conforseed : These poore ones, and these mourners are they which are humble and lowly in spirit, seeing and feeling their spirituall wants and pouerty, their sinnes and miserie, beeing heartily sorry for, and bewailing the same; and so despaiiring as touching any goodnesse of their owne, betake themselues wholly to the mercie of God in

\* Mat. 5.3.

i.

Verse 4.

*y Act. 3. 2.*

in Christ : which mercy of God is like the y. beautifull gate of the Temple, whereat poore Creeples lye, yea lazers , a multitude of impotent folke, blinde , halt , withered, spirituall beggers, wofull creatures , poore sinners; humble, crauing an almes at the hand of so pitifull a God. And well doth GODS mercy deserue to bee called the beautifull gate of heauen, for heereby onely doe penitent sinners enter into the presence of God , to behold the beauty of the Lord, and to enjoy his bles-

bleffed vision for euer  
in heauen. Thus doth a  
poore creature, lye day-  
ly at Gods beautifull gate  
knocking, crauing, cry-  
ing, <sup>2</sup> Haue mercie vpon  
me, O God, haue mercy up-  
on mee, according to the  
multitude of thy compas-  
sions put away my iniquities,  
incline thine eare, O Lord,  
and heare me, for I am poore  
and needy; O bow downe  
thine eare and heare, open  
thine eyes and see, for my  
heart is smitten and with-  
red like grasse, and I am in  
great misery, <sup>2</sup> O turne thy  
face vnto mee and haue  
mercy vpon mee, for I am

<sup>2</sup> Ps.57.1.

Psal.51.1.

Psal.86.1.

Dan.9.18.

Psal.102.4.

<sup>2</sup> Ps.25.16  
& 18.

Psal. 41.4.

b Dan. 9.19

desolate and afflicted, looke  
upon my affliction, and my  
paine, and forgiue all my  
sinnes: O turne vnto mee,  
and haue mercy vpon mee,  
heale my soule, for I haue  
sinned against thee, <sup>b</sup> O  
Lord heare, O Lord, for-  
giue, O Lord, hearken and  
doe, deferre not for thine  
owne sake, O my God. Thus  
am I poore in spirit, and  
thus doe I mourne, and  
therefore the promise of  
blessednesse belongs to  
mee, and I haue as good  
right vnto it as any poore  
sinner whatsoeuer, for  
the poorer the sinner is  
in spirit, and the greater  
beg-

begger hee is, the better  
right he hath heereunto;  
so then, I am blessed ( ac-  
cording to Christ's owne  
words) because I shall be  
blessed.

*Min.* Whom else hath  
God said hee will saue?

*Cox.* <sup>Ro.10.13</sup> *whosoeuer shall  
call upon the name of the  
Lord, shall bee saued, as  
witnesseth the Apostle:  
that is, whosoeuer not  
only in outward mis-  
ties, but also and that e-  
specially in spirituall di-  
stresses, shall pray vnto  
the Lord in faith, both  
as concerning his power,  
and will to helpe, and  
shall*

Ro.18.10.

shall heartily in truth and sincerity call vpon God, for the gifts of his holy spirit, more firmly to beleue, soundly to repent, zealously to practise, patiently to suffer, constantly to perseuere, such a one shall certainly bee saued: for thus hee takes Sanctuary in this strong Tower called, *the Name of God*, which is farre enough out of the reach of Sathan's gunshot: and well may wee call it sure-hope, or sure-defence; for though a man bee pursued with fiercer and more furious rage

rage of Sathan, then euer  
anie man-slayer was, by  
the auenger of bloud to  
the Citie of refuge, yet  
if hee can but get shelter  
vnder the Name of G o d  
by heartie inuocating and  
calling thereupon, then  
safe enough, for the Name  
of the Lord is a strong  
tower, the righteous runneth  
into it, and is safe: and the  
truth is when euer a poore  
sinner being forceably af-  
faulted by Sathan, and ver-  
ie hard put to, finding in  
himselfe no powver to  
withit and, shall vnsafely  
crie to the Lord for ayde;  
he shall be preserued: Yea

*Pro. 18.*  
10.

I and



Rom. 10.  
13.

and yet more, whosoe-  
ver fearing that hee hath  
not faith, nor any sauing  
grace, that hee is not in  
the fauour of God ; nor  
his sinnes pardoned, and  
that ghis soule shall not  
bee saued, if hee can but  
 finde a heart to pray vnto  
the Lord for these  
things with an honest and  
ypright minde ; as sure as  
the Lord is true, hee shall  
bee saued, and that by  
virtue of this promise of  
God ; *Whosoeuer shall call  
upon his name, shall be sa-  
ued ;* for thus hee flyeth  
vnto this strong Tower,  
where hee shall bee pre-  
serued

serued safe a while, and after shall bee remouued by the guard of good Angels to the Palace of None such in the Kingdome of Heauen, which is a priveleged place; where sinne; Sathan, the flesh, and the world, haue nothing to doe, and therefore hee shall not bee there molested by any of them in the least mea-  
sure. Now I am one of them that doe thus call vpon the name of the Lord, and that dayly, when I feele my selfe oppressed by sinne and Sa-  
than, and can finde very I 2 small,

small, or ( to my thinking sometimes ) no grace at all in mee, yet then can I heartily pray vnto the Lord, for his helpe and sauing grace, that I may be saued, therefore I shall be saued,

*Min.* To whom else hath God promised saluation in his word?

*Con.* Christ hath promised, that *hee which overcometh, shall sit with him in his Throne*, that is, hee that holds out to the end, continually resisting and fighting against his spirituall Enemies, the *World, the Flesh and the Diuell*,

\* *Rev.3.21*

Diuell, shall haue (though not equall glorie) yet fellowship with **CHRIST** in glorie euerlasting: thus do I daily fight that I may ouercome: First, I account my selfe a spirituall souldier, bound & sworne to my Captaine the Lord Iesus, of whom I haue also taken presse-money, the Sacrament of Baptisme, and weare his colours, the profession of Christianitie, and know there is martiall Lawe, eternall death for mee, if I should flye from my Captaine.

Secondly, I take notice of the manifold traines,

I 3 and

Psal.140.5.

and plots of my forreigne  
enemies, the world and  
the Diuell, and the trea-  
sons and treacheries of  
my domesticke foes, the  
flesh, that Rebell, my  
headstrong passions and  
vnruly lusts, those tray-  
tors; I see and obserue,  
how they euery where  
lay snares for mee, and  
*spread nettes in my path-  
way, and set grins for me,*  
purposing to cause my steps  
to slide, and to ouerthrowe  
my soule, these doe I see;  
whereas men of the  
world see no such snares  
laid in their wayes by  
their spirituall enemies,  
for

for the entrapping of their soules, and the murthering thereof; for aske them, and they cannot tell you of any, but <sup>f</sup> are like *Samson* <sup>f</sup> their enemies are vpon them, and they fast a sleepe in carnall security, and so the Devil <sup>go</sup> preuailes against them, puts out their eyes, and leades them captiues at his pleasure, hee makes a mocke of them; and makes sport with them, but at length hee falls from iesting and brings them to destruction in good earnest. Thirdly, whereas these my enemies

<sup>f</sup> Judg. 16.  
20. 21.

mies doe continually besiegemee, seeking to invade mee, I therefore keepe daily watch and ward, fortifying in this my little Kingdome, the Citie of my Soule, and Castle of my heart, I haue a speciall care, to looke well to the Gates (and \**Cinque-ports*), my outward senses, vwhereby oftentimes diuers traitorous thoughts and rebellious lusts, are readie to steale in, which cause verie often much mutinie, in the Soules Commonwealth, for if I should graunt libertie for sinne

*\*By Gates of  
Cinque-ports*

to

to breake in, the diuell would enter too with his great Armado of his helish spirits, and would take possession, placing his deputies in strongest holds, as the spirit of blindnesse in the vnderstanding ; of error in the iudgement , of lying and slumber in the conscience, of deadnesse and hardnessse in the heart , and so in the rest : Thus with his Legions would hee ouer-runne me, and soone make mee desolate. Fourthly, I resolute when I am in the conflict, with

I 5 the

*\*Imperato-  
rem opor-  
set mori-  
stantem,  
said Vespas-  
tian; so,  
christianū  
militantē,  
may we  
say. {*

*Ps. 35 1,2.*

the allurements of the world, the inticements of sinne, the temptations of Sathan, \* rather to die, then to yeeld to any of them, I purpose neuer to giue ouer fighting, as long as I haue any breath within mee : not doubting but I shall at length haue perfect victorie, onely through the might of the Almighty God, who strengtheneth mee. *Fight thou O God, against them that fight against me, and stand up for my helpe, through thee I shall doe valiantly, for thou shalt tread downe*

*my*

my enemies, and bruise Sa-  
than under my feet.

Min. Who else shall  
be saved according to the  
tenure of the records of ho-  
ly writ?

Con. Such as are <sup>5</sup> pur-  
ged from the pollutions of  
prophane ones, and are  
sanctified, are vessels vnto  
honour: that is, they  
which are made parta-  
kers of true grace; and so  
haue the Image of God  
renewed <sup>6</sup> in them,  
<sup>h</sup> which consisteth in Holi-  
nesse, and true Righteous-  
nesse. Shall bee heires of  
glorie <sup>5</sup>; these are they  
which are called Saints:

Yea,

<sup>8</sup> 2 Tim. 2  
21.

<sup>h</sup> Eph. 4.24

Yea, the Lord himselfe,  
that high and mighty  
Potentate, is their God-  
father; for hee hath giuen  
them to this name; what  
mortall man then dares  
bee so bold, as to nick-  
name them with tearmes  
of reproach; or to finde  
fault with this name of  
Saints, which their hea-  
uenly God-father hath gi-  
uen vnto them?

*To Min.* Methinkes none  
should dare once to mis-  
call these, or to denie  
them their names, saying,  
woe cannot bee Saints  
here, but let them goe:  
What is true sanctifying  
grace?

*Con.*

**Con.** A new created qualitie of holinesse, throughout the <sup>i</sup> whole man, *in spirit, soule, and bodie*, that is, in minde, will, and all our bodily members; yea, in all the powers of the soule, and parts <sup>ii</sup> of the <sup>ii</sup> bodie, wrought in vs by Gods spirit, for the honouring of him.

<sup>i</sup> 1 Thes 5.  
<sup>23.</sup>

**Min.** Haue you this new qualitie of holinesse in you?

**Con.** I dare not denie but God of his mercie, hath begun this worke of grace in some weake mea-  
sure in mee: for how  
could

could I possibly bee  
thankesfull to the Lord,  
for such an inestimable  
gift, if I should not take  
notice of it ; and ac-  
knowledge it ; especially  
considering that the ve-  
rie least measure of sauing  
grace that can bee, is farre  
more worth, than I can  
expresse, or praise God  
for enough, so long as I  
live : denie it therefore I  
dare not, (though it bee  
very small) least I should  
bee vnthankefull to the  
Lord, for so great a mer-  
cie, as the least seede of  
grace is : but this I dare  
doe, to pray to him for  
more

more: yea, and I beseech him to make mee rich in all grace, <sup>k</sup> filled with the fruits of righteousness unto his glory and praise; for hee alone is <sup>l</sup> able to build mee up further, and to giue mee an inheritance among all them which are sanctified.

<sup>k</sup>Phil.1.11.

<sup>l</sup>Act.20.

32.

*Min.* It appeares by all these signes which you haue produced, that your assurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine; but that you are truly assured

sured of your saluation : I must confess, I can no way mislike these your evidences, hauing thus examined them, nor (I thinke) a whole councell of Diuines, if they should sit to determine thereon. I cannot see, how any can picke a hole, or finde a flaw herein : and I iudge, that you haue as good a title to Heauen, by these your Scripture evidences, as the best landed man in in the world hath, or can haue, to his best freehold, by his parchment evidences : But I pray you ; now tell mee further

further, are you not sometimes troubled with feare, and doubting of your saluation, for all this?

*Con.* Oh alas; good sir, I must needs confess that I am, and that not a little to my grieve. I am none of those confident fooles, which never doubted in all their liues, whereby they giue evidence against themselves, that they never yet beleaved.

*Mis.* But how then; doe you not striue against doubting, as being a very euill and pernicious thing?

*Con.*

To striue  
against  
doubting:  
divers rea-  
sons.

*Con.* Yes, that I doe: for to yelde vnto that, were to entertaine Sathan for my Counceller, who is my greatest aduersarie, and to take him for my Chirurgian, to heale my wounded heart, who is my deadliest enemy: no, Sathan shall not be my Chirurgian; for instead of healing the wounds of my heart, hee will make himselfe more worke, hee will make more sores, then hee heales: and those which hee seemes to heale, hee doth but skin ouer, with the stinking salue of falsehood

shood: and the wounds  
which are, hee will make  
deeper and more incur-  
able, let all good people  
take heede of this mur-  
dering Chirurgian. I haue  
experience enough of  
him, and therefore though  
hee doe impudently ob-  
trude his falue vnto mee,  
yet I cast it away from  
mee, that is I striue against  
doubting, with all my  
might and power; as one  
would worke against the  
pangs of death, to retaime  
life and breath: and I am  
bound in conscience so  
to doe, because I know,  
(for as much as I haue  
the

the true signes of salua-  
tion in mee ) doubting  
proceeds from the ma-  
lice of Sathan , who  
meanes mee no good, and  
from vnbeleefe of heart  
in mee, and is much pre-  
iudiciali to my soules  
comfort, it is also greatly  
dishonourable to GOD,  
for as a man hurts him-  
selfe most by presuming,  
so he offers God the grea-  
test wrong, by doubting,  
indeed a double wrong:  
First, hee offends his iu-  
stice by sinning ; then hee  
wrongs his mercie ; by  
doubting of forgiuenes ;  
yea, a triple wrong : for it  
is

is to call his truth also into question, and to make him a lyer: for, *Hee that belieueth not God, hath made him a lyar, because hee belieueth not the record.* *that hee gane of his Sonne,* as faith Saint John, and doubting in is not belieuing: It is also great disobedience to God, for he commands to belieue, <sup>1</sup> *This is his commandement, that wee belieue in the name of his Sonne Iesus Christ,* in regard of these infinite iniuries offered to God; heereby, it must needes be much displeasing to him, and if I were

<sup>1</sup> 1 Ioh.5.  
10.

<sup>2</sup> Ro.4.20

<sup>3</sup> 1 Ioh.3.  
23.

were cleare of all other sinnes in the world, yet I should deserue condemnation, for this very sinne, If I did not beleue: Therefore it stands mee highly vpon, to withstand doubting, in all these respects, and not to listen to those secret questions, which Sathan propounds inwardly vnto mee by way of doubts, least by consulting therewith, I should bee ensnared, as *Eue* was: for first hee did but propound a question to her, wherein one would thinke there were no harme, *Hath* God

God said, *Yee shall not eate of every Tree of the Garden* : But while shee beganto thinke of this question, hee wound further into her, and made her doubt of the truth there-of, and at length grew so strong, as that hee per-swaded her, shee might eate thereof, and that it would bee greatly for her good, and aduancement, this his olde pollicie he hath not forgotten, but sith day this day, and therefore first propounds secret questions inwardly to the mindes of Gods children; such questions, as

as seeme, in shew, not hurtfull, but profitable, that wee may know our estate better, as whether the promises belong to vs ? whether God will keepe his promise with vs seeing wee breake our promise and couenant toward him ? whether we haue faith ? whether grace were euer soundly wrought in vs ? (though wee haie had experience thereof formerly ) whether we doe not presume ? whether God will saue such vnworthy ones as wee are ? &c. which when wee begin to thinke vpon

Not to  
listen to  
Sathan by  
doubting.

hee drawes vs to doubt-  
ing of the truth thereof; and  
at last gets head, and  
growes so strong, as that  
wee are ready to bee per-  
swaded by him: that it is  
as hee suggests. Thus we  
often make our selues  
worke, and puzzle our  
selues very much, by  
consulting with Sathan:  
for the greatest aduantage  
wee haue against sinne  
and temptation, is at the  
first; then it is weakest:  
but by, Demurre, it still  
growes stronger, and gets  
ground of vs, and windes  
further into vs, by insi-  
nation. Therefore it is

K wise.

wisedome, to watch our time and take our adthantage; to refuse disputatiōn, when hee first propounds his question: for hee is toosubtle a sophister for vs to dispute with. This therefore wee must doe; wee must hold the conclusion in despite of all Sathan's premisses: and this indeed will wearie him, much sooner then the Popish Round, *I beleene as the Church beleeueth, and the Church beleeueth, as I beleue*: For hee is as wearie of this, as hee is afraide of holy water, and all one.

My

My resolution therefore is this, alwaies to holde the conclusion ; and ha- uing once found in mee some sure marke of sal- uation , neuer after to giue any entertainement to doubting; but so soone as euer it creepes into mee, presently to exclude it as the messenger of Sathan ; not once de- murre, or pause vpon it: for the lesse, the better, and more safe it will bee for mee. Oh, that I could so doe , according as I doe resolute : O Lord, en- able mee that I may so doe.

*Amen*

P Iam. 1.5.

*Min.* Indeede, the way to haue any ability heore-unto, is to aske it of the Lord, *P* who giueth to all men liberally, and upbraideth not: But acquaint mee (if you thinke good) more particularly, with some of those things, which most, and oftenest trouble the minde.

*Con.* To keepe Satans counsell, is not, nor cannot bee good: therefore I will freely acquaint you with some of those his policies, wherof I haue experience in my selfe. And first to begin at the very roote of all, namely,

namely, my election to salvation. Sometimes I beginne to doubt herof, and to think that I am not one of the number of Gods elect; and that hee hath not decreed before the world was, to saue me after the world shall be at an end.

Doubting  
of our ele-  
ction an-  
swered.

*Min.* That Sathan hath beene heere, you may see by his footings. And as King David said to the subtle woman of Tekath,  
9. *Is not the hand of Iacob with thee in all this?* So say I to you, hath not the subtle serpent had a hand with you in this? That he

9. 2 Sam. 14  
19.

K 3 hath

hath, may appeare: for, he hath left, as it were, the print of his foule fingers behinde; and you may perceiue the clawes of this roaring Lyon, where he hath beene scraping in the heart, to rake out of it, that assurance of your saluation, euен by the very roote, if possibly it might bee. But tell mee: how doe you to foile this temptation?

*Con.* First, I see vpon better thoughts, that there is no reason, why I should lay blockes in my way: for, Sathan will lay enow to bring me

me to eternall ruine, if hee  
can. And therefore, for  
mee to doubt of that  
whereof I haue no war-  
rant to doubt, is against  
all reason. Secondly, I  
see it is an ouer-curious  
pride, for mee to goe a-  
bout to prie into the se-  
cret and hidden councell  
of God, any other wise  
then as hee hath reuealed  
the same vnto mee: for,  
*secret things belong to God,  
but things reuealed to vs.*

Therefore, thirdly, I  
learne by the Word,  
( which is his reuealed  
will) that to bee truely  
called and conuerted

Deut.39.29

K 4      is

Ro. 8.30

Pf. 23.14.

is a certaine declaration, that one is elected and pre-destinated to eternall life: for, thus *the secret of the Lord is revealed to them that feare him.* Therefore, finding my selfe conuerted, I thus rest quiet in my minde.

*Min.* That the Diuell will lie shamefully, you see evidently; as, to tell you that you are not elected, when it is more then he can tell, or all the men in the world beside. Nay, you can tell him that it is a lie, for as much as you are conuerted: and seeing you haue thus taken

takon him in this lie, I mee thinkes you shoule never beleue him more, what soeuer hee saies. For, as this is not the first lie that hee hath told, lso it will not be the last, I warrant you. But tell me: how else doth he assault you?

Con. It is my great fault, I must needs confess, to giue so much credence to his lies, as I haue done: and that I haue smarted for thoroughly, ere now. But to proceed further, hee doth assault mee, by setting before mee my many wants and weakenesses.

K. 5. For,

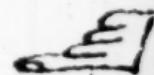
Doubting  
because of  
the wants  
& weake-  
nesse of  
grace.an-  
swered.

For, I finde in mee, such a poore and weake mea-  
sure of grace, that at times I make question,  
whether there bee any true grace at all in mee: I  
haue not such a feeling offaith as I desire, nor of  
that ioy which at other times I haue felt, especi-  
ally at my first conversi-  
on: I am also affraide,  
that I grieue not enough  
for my sinnes; sure I am,  
not so much as I would:  
which makes mee doubt,  
whether these graces bee  
in mee at all, and whether  
I were euer truely con-  
uerterd.

Min.

*Min.* How doe you ouercomethis Diuell, when hee thus grapples with you?

*Con.* Thus I encounter him : I remember what I haue learned, that they which see, and heartily bewaile in themselues the want of grace, cannot possibly bee without true grace: and the Lord respecteth not so much the quantity of grace, as the Quality thereof; not how much, but whether it bee of the right kinde: so that if it bee truely in mee, though but as a graine of mustard-seede, it is accepted



Ioh.10.29

cepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious, then faith with feeling. It was not so much for *Thom as* to beleue when hee saw and felt, as if hee had done neither. It is nothing for a childe, being dandled in the lap, to thinke his father loues him: but when his father frownes and lowers vpon him, then to bee perswaded of his loue, is something indeed. And I stand bound in conscience, as well to beleue when

when I want feeling, as when I haue it: for, Gods Commandement of belieuing, is not confined to the condition of reason, experience, and feeling: nay, hee is the best Scholar in Gods Schoole, that reasons least vpon these grounds, and assents most. I must not therefore belieue, according to my feeling of comfort; but, must belieue better, that I may feele more comfort. And as for my ioy, I call to minde the comfortable experience that I haue had at times heretofore of

<sup>1</sup>Psal.77.6.  
Psal.143.5.

of my conuersion, and the liuely feeling of grace working in mee, and that sweete consolation, which I haue had in the assurance of the fauour of God, in former times. Heereby I relieue my selfe, and gather, that true grace is in mee, though at the present it doth not so cleerely manifest it selfe ; for ioy is more perceiued of some at their first conuersion, than euer after ; but it is because of the newnesse, strangenesse, and suddennesse of it, which makes a deeper impression, and cau-

causeth greater admiration : for, it may bee more after : like as one, that is brought out of some deepe and darke dungeon, (wherein hee hath beene enclosed all his life before) into the sun-shine, more ioyes in it at his first comming forth, then after, when he hath beene daily wonted to it, and yet may enjoy more cleare and lightsome dayes by farre, then at the first, and may enjoy also more constant and continuall comfort thereby ; and like as a begger, that is aduanced

to

PS.116:2.

to some very great and  
vnexpected honor, ioyes  
more at the first therein,  
than afterward, and yet  
his dignities and reue-  
nues may daily increase  
and grow farre greater  
than at the first ; and like  
as the Church at their  
first returne out of Capti-  
uitie, had their mouth  
filled with laughter, and  
their songue with singing,  
and yet inioynd more  
good and comfortable  
dayes after in the peace-  
able seruice and worship  
of God, then at their first  
returne. As touching my  
griefe for sinne, though

it

it makes mee hang downe  
my head to see the large-  
nesse of *Dauids* heart this  
way, and the straight-  
nesse of mine (for hee  
<sup>u</sup> made his bed to swimme,  
and watered his couch with  
his teares, and I can hardly  
shed one teare for my  
sinnes (yet in that I am  
afraid, that I doe not  
grieue enough, yea, and  
therefore grieue because  
I can grieue no more, it is  
heereby euident that I  
would faime grieue more ;  
which the Lord accepts  
of: for if there bee first a  
<sup>x</sup> willing minde, it is accep-  
ted according to that a man  
hath

<sup>u</sup> Psal. 6.6.

<sup>x</sup> 2 Cor. 8.

12.

Per. Cas.  
con. 3

hath, and not according to  
that hee hath not: and  
secondly, though in the  
intention of my affection,  
my sorrow for sinne  
seemes little, and lesse  
then my sorrow for  
worldly losses, yet in the  
estimation of my minde  
it is greater; because I  
griue for my sinne, as  
the greatest euill of all,  
and so in truth of iudgement  
doe account it; and  
griue for the losse of  
Gods fauour, as for the  
losse of the most preci-  
ous and excellent thing  
of all: and thus I see that  
my weakenesse in grace,  
is

is no iust cause to make  
mee thinke that I haue no  
grace, no, not in the least  
measure.

*Minist.* I pray you pro-  
ceede further, to shew  
Satans cunning in seeking  
to vnsettle and subuert  
you.

*Con.* The multitude,  
and greatnesse of my  
sinnes (which Sathan sets  
before mee) doe now and  
then much dismey and  
affright mee, and make mee  
almost faint. I can fay with  
the Prophet *Dauid*; *Y In-*  
*numerable cuills haue com-*  
*passed mee about, mine ini-*  
*quities haue taken hold up-*  
on

<sup>7</sup> Ps. 40. 12.

Doubting  
because of  
the multi-  
tude and  
greatnesse  
of sin, an-  
swered.

on mee, so that I am no notable  
to looke up, ther are more  
than the bayres of my head,  
therfore my heart faileth  
mee. And beside outward  
shames, I am in-  
wardly much oppresed,  
with hardnesse of heart,  
coldnesse of good affec-  
tion, indulnesse of spi-  
rit, barrennesse of good  
thoughts, motions and  
desires, with manifold  
foule corruptions. I per-  
ceiue also fundry imper-  
fections in my prayers,  
and in the best duties; so  
that when I looke backe  
on the seruice, which I  
performe to God, I finde  
it

it such simple, patched and broken seruice, that I feare, least hee should account it as sinne vnto mee, and that it should bee as abomination to him, and that hee should abhorre both mee and it.

*Min.* How doe you beate backe this temptation?

*Con.* First, for my sins, I learne, and beeleeue that God is able to forgiue my greatest sins, as well, as the least ; yea all, though bloodie sinnes, as red as scarlet, and though they bee innumerable;

2 Esa.1.16.

18.

2 King.  
19.24.

Augustine.

Gen.4.13.

rable; for, his mercy far passeth my sinnes, yea, the sinnes of the whole world. *Great is the Hell of my sinnes* ( saith one) *But greater is the depth of thy mercies, O Lord.* This bottomelesse deepe is not like<sup>a</sup> those pooles about *Iernsalem*, which might bee dried vp with the tramplings of horse and horsemen; but such as all the sinnes of a thousand worlds cannot drie vp. I remeber a speech of an ancient Father to this purpose; who (vpon those words of *Cain*, *My sinnes are greater then can bee*



bee forgiuen) saith, Thou lyest Caine, the mercies of God are greater than the sinnes of all the world; and no maruell: for, the mercie of God hath all dimensions. It is so deepe, that it brought vp *Dauids* soule from the nethermost hell: it is so high, that <sup>b</sup> it reacheth to the heauens: it is of such admirable length & bredth, that it <sup>c</sup> removeth our sinnes as farre from vs, as the East is from the West. And the cause, why the sinnes of all the world are not pardoned, is not because Gods mercy cannot pardon

<sup>b</sup> Ps. 36.5.

<sup>c</sup> Ps. 103.12

don them; but because they ~~were~~ <sup>\* will</sup> not repent, that they might bee pardoned. So then I make no doubt, but that God of his mercy is able to forgiue my sinnes, bee they what they will bee; yea, and further, vpon my vnfained repentance hee will forgiue them; if I repent, hee will forgiue: for wee cannot be so sinfull, as hee will bee mercifull, if for our sinnes wee bee heartily sorrowfull. For this hee hath promised; and by this his promise is become indebted to vs, whereas wee onely by our

\* they will not

can a man when he will, & No. i  
considered as a man only without children  
but through him, (Act. 13. 32. 1. Cor. 15. 22.) he

can do that, my master he can do all thing  
I seek & you shall find it

our sinnes, were debtors to him, so that now he is not onely a mercifull creditor to vs, content to release the debts of our sinnes ; but also by his promise become our debtor, vpon our repentence to giue vs a pardon, and vpon our pardon, to giue vs heauen ? O vnspeakable mercy ! Well, sure I am, hee is a true debtor, and will pay what hee hath vndertaken ; therefore I am perswaded, hee will forgiue my sins : for seeing when hee knew all the sinnes, that euer I should com-

L mit

mit, hee would notwithstanding in loue, send his Sonne to bee my Sauiour; whereas hee hath now by his death made full satisfaction for them, shall I thinke the Lord will sticke at the pardon of them? Now as concerning the hardnesse of my heart, I see, I neede the leise to feare it, in regard I haue a sight, and sense there-of, and vnfainedly bewaile the same. For like as it is with a greene wound, if it bleede well, when it is made, there is the leise feare of rankling, and more good hope of

of curing ; so , for as  
much as I feele my heart  
bleed, in bewailing the  
hardnesse of it, I see there  
is the lesse danger of feste-  
ring inwardly to the de-  
struction of my soule.  
For my weakenesse in the  
Seruice of God, though  
Sathan would heereby  
take occasion to keepe me  
from the Word, Prayer,  
and Sacraments ( perswa-  
ding mee, that I doe but  
take the name of God in  
vaine, and prophane his  
worship, and increase my  
owne condemnation ) yet  
I am resoluued to try ma-  
steries with him, and not

to neglect Gods Seruice, and these holy exercises at any hand ; for if hee could once get mee at this bay, hee would triumph indeed : and I further consider to my comfort, that God measureth the obedience yeelded to him, rather by the \* desire, and will to obey, than by the large and exact performance thereof. Though therefore I doe not all the good I would, yet seeing in loue, I desire to doe it ; and though I bee not wholly rid of all the euill I hate, yet seeing in hatred

\* *Deus mai-  
gis delecta-  
tur affectu  
quam effe-  
ctis.*

hatred thereof, I desire to bee rid of it, God will accept of that which I doe, and will impute unto mee, that which I desire.

*Min.* What is it else, that doth disquiet your minde, and interrupt your peace?

*Convert.* Sometimes I feare that all the grace which I haue conceiued to bee in me, and all that I doe at any time in the seruice and worship of God, and the holinesse which I make shew of, is but all in Hypocrisie : which my conceit growes the L 3 stronger

Doubting  
proce-  
eding from  
feare of hy-  
pocrisie  
answered.

stronger on mee, because I see sometimes some who haue beene accounted ver-  
y rare Christians, farre ex-  
celling mee, in knowledge,  
seeming-zeale, forward-  
nesse, and other gifts,  
and yet haue fearefully  
fallen away from the  
grace of God, and so fow-  
ly discouered themselues,  
that it hath appeared eu-  
dently, they neuer had the  
soundnesse of grace in  
them.

*Mis.* This is a slie  
temptation indeed; for  
thus the Diuell *trans-*  
*formes himselfe into an*  
*Angell of light*, as though  
hee

hee loued sincery, and would haue men sincere ; whereas hec hates nothing more ; and therefore while hee thus goes about to condemne you of Hypocrisie, hee shewes himselfe a damned Hypocrite : but how deale you with this subtile suggestion ?

*Con.* First, I see I haue no warrant to take so neere to heart, the fearefull examples of backsliding Hypocrites, as to question mine owne estate therefore: for though some earthy comets, and muddie meteors are

L 4 drawne

drawne aloft sometimes, and make a great blaze, than the true Starres of light, but after a short time vanish away ; yet the true Starres must not therefore, nor will not leauie their place, or shining : and though the Wolues sometimes goe in sheepe's clothing, \* yet must not the sheepe therefore forgoe their clothing, and thinke themselues to bee Wolues. Secondly , I consider , that to see, feare, and shunne Hypocrisie , is to bee sincere. Whiles then I feare it, I haue the lesser cause to feare

\* *Non debet  
onis pellem  
suam depo-  
nere, quod  
lupi aliquā-  
do se ea cō-  
tegat. Aug.*

feare the danger of it, and am the further from it. Thirdly, I desire rather to bee good, than to seeme to bee so; and to doe good rather than to seeme to doe it: therefore I am not an Hypocrite; for hee desires the contrary, hee lookes chiefly to the outside, I to the inside, to my heatt, I haue an eye to that to keepe it in good temper, especially in two respects, First, supple, and soluble, that is, alwaies humble, (for else I cannot bee long in spirituall health) & secondly, alwaies hungry, keeping in my

L 5 heart

The good  
temper of  
the heart.

heart an appetite vnto Christ by faith, and vnto all good things in loue thereof : and for the maintaining of my heart in this good temper, I vse a daily good diet of the soule, namely, watchfulness, Meditation, Prayer, reading, conference, &c. I am chiefly desirous and carefull to know how my estate indeed stands before God, and therefore take paines to examine my selfe soundly, and throughly, and am very willing to bee tryed by others ; this working thorow-stitch, the Hypocrite

critie cannot brooke. Fourthly, the Hypocrite doth not vse to go to God in <sup>d</sup> secret by prayer, (when hee thinkes none knowes, sees, or heares him ) and that in conscience being acquainted with the distresse of his owne soule, and priuie to his owne corruptions, to bewaile them to God, and to crie for grace ; but this I doe : neither yet would I haue once mentioned this my practice vnto you, ( for feare of vaine-glory ) but that I now stand vpon my triall , and must in this case produce all the wit-

<sup>d</sup> Mat.6.5.  
6.

witnesses I can. Fifthly, I finde in my selfe, that I should bee full sorie, that all should be but in hypocrisie in mee: O, I would not for all the world it shculd bee so: yea, I desire from my verie heart, that it may bee in sinceri-ty; hereby I am perswaded, that it is not in hy- pocrisie, but in sinceri-tie.

*Min.* You say well: how else do you withstand this temptation?

*Cbn.* I may perceiue in my greatest feare and doubting, that some of the signes of saluation are

are in mee in truth: as first  
hatred of sinne, for though  
there were no hell ( as I  
haue said before) I would  
not committ those sinnes  
which some doe (though  
nature corrupt doe relish  
them very well) my soule  
goes against them. Se-  
condly, I make consci-  
ence of \*lesser sinnes,  
(which the world count  
no sins) as well as of those  
great and grosse sinnes,  
which stare vs in the  
face: and though some  
would shrinke vp sinne  
into a narrow scantling,  
and faine would bring it  
to this, that none doe e-  
uill

for new 77  
age -

• 1 Thes. 5.  
22.

uill but they which are in Goales, yet I haue learned otherwise to iudge of sinne, to abstaine from all appearance of euill: holding it a point of wise-dome, to looke to sinne in time, least it fester, and eat in, and infect more, and at length breake forth into a running sore. Thirdly, I loue the godly in sincerity, not for feare of hell, (that cannot make mee loue them) nor for any sinister respects, but because they are godly. Fourthly, when I goe to the Word preached, Sacraiments, Prayers, and all other

other holy exercises of Religion, I heartily desire to vse them, not for forme or custome, ( as the manner of most is ) but with profit, and therefore lift vp my heart to the Lord, crauing his blessing in the vse thereof for the edifying of mee in grace, and for the ripping vp of my corrupt heart: an Hypocrite doth not thus. Fifthly, though the Lord should condemne mee, (which hee neuer will ) and throw mee into hell ( which in regard of his faithfull promise hee neither will, nor

nor can;) yet I finde my heart so affected, that sure I should neuer blasphemē his holy name with the Diuels and damned spirits, but euē out of the bottome of the lowest pit should I praise him, yea, out of the very <sup>f</sup> bellie of hell (as the Prophet *Jonah* speaketh) should I pray vnto him; so that I see, I loue the honour of God, neither for feare nor fauour, but in sinceritie; whereby I also gather, and conclude that I am sincere and not an hypocrite.

*Min.* Be there yet any more

more euill spirits of Sa-  
than, sent of him to vexe  
you, that put you in feare  
and would make you be-  
leeue lies?

*Con.* Sir, it is not for  
nothing that their name  
is *Legion*, *for they are ma-*  
*ny*: there is another which  
doth not seldome molest  
mee; for when I cannot  
denie (vpon a right tryall  
taken of my selfe) but  
that the grace of God, is  
in some measure begunne  
in mee, yet then some-  
times steps in a shame-  
lesse messenger of Sa-  
than, much like his Ma-  
ster, that hath forsworne  
all

Doubting  
of persecu-  
rance an-  
swered.

all shame and truth, thin-  
king to out-face mee, and  
beare me downe by maine  
strength, hee will needs  
face mee downe that I  
shall not continue in  
grace; the way to heauen  
so straight and difficult, my  
skill so little, my weake-  
nesse so great, my enemies  
so many, mighty, crafty,  
resolute and malicious,  
that it is not possible for  
mee to hold out to the  
end, that I might bee sa-  
ued.

*Minist.* Dare you looke  
this Goliah in the face, or  
enter combat with him?

*Conuer.* Yes, that I dare,  
and

and doe, and will doe all  
my daies , because hee  
blasphemeth the liuing  
God, as though hee could  
lye, or did repent ; but *I  
doe not trust in my owne  
bow, neither can my sword  
saue mee* : I doe not betake  
my selfe to my owne  
strength, good minde, and  
meaning, stee-will,&c. (as  
blinde Papists and others  
doe) for these are wea-  
pons of Sathan's owne  
making ; and bee sure hee  
will make none to hurt  
himselfe withall: therefore  
*I take vnto mee, the  
sword of the spirit, which  
is the Word of God* ; this

Psal.44.6.

Eph.6.17

<sup>h</sup> Ier. 31.3<sup>i</sup> Joh. 13.1.<sup>j</sup> Io. 10.28.<sup>k</sup> Ro. 8.38,  
39.

I brandish against the tempter, and tell him, as it tells mee, that <sup>h</sup> the loue of God is an everlasting loue ; and <sup>i</sup> whom Christ loueth, bee loueth to the end ; and <sup>k</sup> none can plucke mee out of his hand, neither men nor diuels ; and <sup>l</sup> nothing can saperate mee from the loue of God in Christ, neither life, nor death, height nor depth, things present, nor things to come, no, not sin it selfe, (which is most likely of any thing) for that lyes pinning and wasting in mee, in as much at the first instant of conuersion it fell

fell into a deepe con-  
sumption, and that incu-  
rable, all the drugs of that  
old Empricke the Diuell,  
can neuer restore it to  
perfect strength againe :  
therefore I shall endure  
to the end, and in the end  
bee saued , for all that.  
Secondly, for the better  
animating of mee to per-  
seuere , <sup>m</sup> *I looke unto*  
*Christ the Author and fini-*  
*sher of my faith :* hee held  
out to the end in suffe-  
ring for mee, why should  
not I then hold out to  
the end in seruing of  
him? hee would not leaue  
mee in hellfire, why then  
should

<sup>m</sup> He.12.2

<sup>a</sup> Phil.1.6.

should I leaue him in the heat of temptation, or in the cold bleake winde of affliction : well, I am <sup>a</sup> confident of this verie thing, that bee which hath begunne the good worke in mee, will performe it vntill the day of our Lord Iesus Christ.

*Mis.* What is there else, which doth perplexe your minde?

Doubting  
of preiu-  
ming an-  
swered.

*Con.* I am now and then grieuously affraid, that I doe but presume, in being perswaded, that I shall be saued by Christ : partly, because I am so verie sinfull, and my vnworthi-

worthinesse is so great; and partly, because (me thinks) I doe not grieue enough for my sinnes.

*Min.* What helpe doe you vse, against this sha-  
king fit?

*Con.* First, I consider, that it is but spirituall pride, in the habite, and shew of great humility, to feare to beleue, because of our great sinfulness, and vnworthinesse ; for thus wee shew wee would haue some thing of our owne to bring to God, or else wee dare not trust him : wee would spie some righteousnesse and worthines

worthinesse in our selues, before wee bee perswaded of saluation, and so not to bee beholding to God: this proceedes from the poysonfull roote of pride, and naturall Popish desire of meriting at the hands of God. Secondly, I must not hang off from beleeving ; till I finde, that I grieue euough for my sinnes : for this were to set the cart before the horse. In as much as godly sorrow for sinne ; proceeds from faith , therefore I must not stay to beleevue, till I finde more godly sorrow, but

I must beleue more, that I may grieue more for my finnes; for the more faith, the more godly sorrow. Thirdly, indeed if I had bin neuer humbled in the fearefull sight of my finnes, and a sense of the heauie load thereof, then I should presume, if I did perswade my selfe in that estate to bee saued: but now I see, and feele my finnes, and misery, and what extreme neede I haue of Christ, God calls mee as verily, as if it were by name, *Matth. 11. 28.* to come vnto Christ, that is,

M to

to beleue in him there-  
fore there can bee no dan-  
ger in so doing, I can not  
sinne, or presume in be-  
ing perswaded that I  
shall bee saued by Christ:  
for that perswasion  
which followes sound  
humiliation is faith ; that  
which goes before is pre-  
sumption. Therefore I  
may well bee out of feare,  
that my beleeuing is pre-  
suming ; nay , I cannot  
doe amisse in being per-  
swaded, that I shall bee  
saued, I cannot bee for-  
ward enough herein<sup>\*\*</sup> : but  
this belongs not at all to  
them , that were never  
troubled

troubled in minde , nor wounded in conscience for the greatnessse of their sinnes, the dread of hell, and horrible wrath of God due to them for their sinnes ; for they indeede presume.

*Min.* I like and approue well of this that you say ; but let mee heare if there bee any further matter , which causeth doubting in you.

*Cos.* Euill thoughts , and cogitations , are no small daument to mee : for neuer was the land of Ægypt more pestered with noysome vermine,

M 2 than

Doubting  
because of  
euill  
thoughts  
answered.

*150*  
than I am with foule, filthy, impious, yea, sometimes blasphemous thoughts against the holy Maiesty of God, they come vpon me thicke and three-fold, I can at no time, in no place, be quiet for them; yea, when I am in the presence of God, speaking vnto him by prayer, or hee speaking to mee by his Word, or when I am about any other holy duty, euen then they come crowding in vpon mee, (I wonder sometimes with my selfe, how, or which way they should so creepe in)

to

to amaze, and astonie  
mee, and withall to choke  
and interrupt the holy  
businesse I haue in hand:  
the vglinessse of these e-  
uillthoughts, workes hor-  
ror and quaking in my  
heat, and makes mee  
thi~~ake~~ my selfe no better  
than a firebrand of hell,  
and that I might doe well  
(O Lord, forgiue that  
horrible, and murdering  
thought) to make away  
my selfe.

*Min.* This seemes to  
bee as strong a Diuell as  
any, that driues you thus  
neere the gates of death,  
( I had almost said of

M 3 hell)

hell) how doe you to recover strength, and to get the victory ouer him?

• 1 Ioh.4.4

*Com.* Strong hee is indeed, but *greater is hee, that is in vs, than hee that is in the world.* First, therefore I consider, that I doe not loue, like, and approue of these euill thoughts, wherewith I am so com-bred, nay I abhorre them, as the Diuell himselfe, (by whom they are hatched) insomuch as they make mee eu'en weary of my selfe, because of the stinking breath thereof, continually steaming forth, ready

ready almost to choake  
my soule: and when Sa-  
than by these thoughts ,  
doth breake in violently  
vpon mee, I doe not bid  
him welcome , and lay  
him (as it were) a cushen,  
to take vp his seate in my  
minde, and heart, to haue  
residence in mee, by these  
so vile and horrible mo-  
tions, and cogitations :  
but I deale by him, and  
them, as men doe by  
theeues, that breake into  
their houses , at vna-  
wares, they giue them no  
abode , but hunt , and  
drive them out againe  
( so soone as euer they

M 4      come

come within the thre-  
shold) withall the speed  
and power that they can :  
and therefore the Lord  
will not account mee a  
friend vnto them, much  
lesse the father of them ; I  
shall not beare their  
name, much lesse the  
burden of them, hee will  
neuer lay them to my  
charge, to answere for  
them. Secondly, I am  
resolued, as long as I  
liue, (for so long I shall  
bee troubled with them)  
to resist them with all  
my might. And like as  
Jacob ceased not to  
wrestle, though his thigh  
was

was bruised, till hee had  
the blessing ; so neither  
will I, till I haue got the  
victory. Thirdly , I  
know that the Lord will  
not bee angry with mee ,  
for these euill thoughts ,  
which I consent not to ,  
nor take no pleasure in ,  
but hate : for will a ten-  
der mother , bee angry  
with the babe shee beares  
in her armes , because  
some naughty people  
fling stones at it , hurt it ,  
and make it cry ? nay ,  
will not rather her bow-  
els yerne toward it ? will  
shee not rather hugge it ,  
closer to her , stroake it ,  
M 5      kisse

kisse it, and bemoane it, but her anger is toward them that flng stones at it, whereby they bruised and battered the face of it, shee could finde in her heart to flie in their face, and to scratch our their eyes, that did her childe that harme : surely then the Lord will not bee offended with mee, because my enemies, Sathan, and the flesh, cast fiery darts at me, and thereby wound mee ; for I cannot helpe it : but his fierce indignation is against them, for that they doe so molest mee, and he doth, and will both

both pitie, and helpe mee  
so much the more : for  
*as a father pitieth his  
children, so the Lord pit-  
tieh them that feare him :*  
and his affection toward  
his children is infinitely  
farre surpassing the affe-  
ction of the tender heart-  
edst mother in the world  
toward her dearest babe ;  
for though a mother could  
*forget the childe of her  
wombe, yet would not I  
forget you, saith the  
Lord.*

*¶ Psa. 103  
13.*

*Isay 49.15.*

*Min.* Yet a little more,  
I pray you let vs heare of  
Sathan's deepe subtiltie,  
and hellish policie, in la-  
bouring

bouring to defeat you of all true comfort here, and of heauen it selfe heereafter.

Doubting  
because of  
afflictions  
answered.

*Com.* Sometimes hee would needs perswade mee, (and my owne heart withall is ouer-greedy, I confesse, to catch vp and swallow such poysoned morsels) that I am none of Gods children , and that the Lord doth not loue mee, because I am kept so neere and bare, and am so followed continually with afflictions. I am hardly free at any time from one or other; they are like *Jobs* messengers

gers, while one is speaking to me, before he hath done his message fully, there comes in another, sicknesse, paines, aches, losses of friends, goods, good name ; outward crosses and calamities innumerable, beside the inward affliction of the minde ; Oh That is the greatest of all, for *a wounded spirit who can beare* : a rare thing it is not to see mee vnder some one or other of these, to keepe mee downe : whereas I see the wicked wallow in their wealth, as they doe in their wickednesse, and

*Esaus*

Pro.18.14.

\* Gen. 27.  
39.

\* Job. 29.6

\* Job 21.23.  
& 15.27.

\* Ps. 73.7.

\* Ps. 119.  
70.

Esaus portion is <sup>t</sup> the fat-  
nesse of the earth ; they  
swimme vp to the chin, in  
riuers of oyle, and <sup>\*</sup> wash  
their paths with butter :  
<sup>t</sup> their breasts are full of  
milke, and their bones run  
full of marrow : their fa-  
ces are couered with fat-  
nesse, and they haue col-  
lops in their flanke : yea,  
<sup>t</sup> their eyes stand out for  
farnesse, and they haue more  
than heart can wish : yea,  
<sup>u</sup> their very heart is fat as  
grease : they are so fat, so  
lusty and strong, that they  
kicke vp their heeles a-  
gainst their keeper, and  
will not know their daily  
bene-

benefactor, but contemne their Master: \* They say to God, depart from vs, for wee desire not the knowledge of thy wayes. Beholde these are the ungodly, who prosper in the world, they increase in riches: but as for mee, poore wretch, <sup>x</sup> all the day long haue I beeene punished, and chastened every morning: heereupon my feet were almost gone, my steps had well nigh slipt; for I began to thinke that these were Gods darlings, at least my selfe none of Gods beloued ones; for the rod of God is

\* Job 21.  
14.

Psal. 73. 12.

<sup>x</sup> Psal. 73.  
14.

Psa. 73. 2.

Job 21. 9.

*is not on them, but neuer  
off from me.*

*Minist.* What meanes  
doe you vse, to bee preser-  
ued against the violence of  
this assault?

*Con.* I presently take  
sanctuary, and so am safe,  
*I y goe into the Sanctuary  
of God, (and consult with  
his word) and then I un-  
derstand their end: I see a  
man may goe through a  
faire City to execution;  
and contrariwise, through  
a narrow stumbling lane  
to a feast or coronation;  
I see well why it is that  
the wicked doe so pro-  
per and fare so well, for  
why*

why doe men set vp their Oxen a-fattting ? is it not against the day of slaughter ? so the <sup>2</sup> wicked are reserved to the day of destruction , they shall bee brought forth unto the day of wrath : the seruants of GOD are kept at hard commons, but they haue their keeping of free cost : *the wicked, which are strangers from the womb,* and none of Gods household, haue larger cates , and farre better, but they shall pay sweetly for it in the end , when the reckoning comes : so that all things considered, I see

<sup>2</sup> Job. 21.

30.

Psal. 58.3.

see small reason why I should heaw a stumbling-blocke out of the prosperity of the wicked, to my owne ouerthrow. Secondly, I labour in time of affliction, to spie out the loue of God shining vnto mee through some little peepe-hole or other: at length I finde that euuen then I loue God; heereby I discerne that hee loues mee, for so hee saith

\* Pro. 8.17

*a I loue them that loue mee;*  
and indeede, his loue to mee is the cause of my loue to him, so that it is impossible for mee to loue him in the time of  
my

my affliction ; but hee  
must needs loue mee  
much more. Thirdly ,  
I consider , that it is for  
want of wit in a childe,  
to thinke that his father  
cannot abide him , be-  
cause, when need is, hee  
vseth the rod to correct  
him : for they which are  
of discretion can tell, that  
the father loues the childe  
neuer the worse for all  
that, but the better; yea,  
this very dealing of God  
towards mee , is an eui-  
dent token of his loue  
vnto mee, for <sup>b</sup>whom the  
Lord loueth hee chasteneth,  
and scourgeth every sonne  
whom

• Heb. 12.  
6.7.

whom bee receiueth, if therefore wee endure chasteining, God dealeth with us as with sonnes ; for what sonne is bee whom the father chasteneth not ? So that the Lord commeth to mee with fire in the one hand, and water in the other ; the fire of affliction to melt out the droisse of my corruptions, and the cooling water of comfort and assurance of his fauour , to allay the heate thereof, least I should bee ouermolten with heauinesse and sorrow : but indeed sometimes hee holds this behinde

hinde him, that I see it not, but I must not bee so vnwise as to thinke, because I see it not, therefore hee hath it not: because I see not his loue, or at least not so as I would, that therefore hee loues mee not, farre bee it from mee so to thinke, though I am too readie so to thinke in my distresse: but it is my infirmity. For as verily as hee doth afflict mee, and I feele it; so certainly deth hee loue mee, though I feele it not. Fourthly, I consider that this is the Cup <sup>c</sup> which Christ him-selfe

<sup>c</sup> Mat. 26.  
39. & 27.  
46.

<sup>4</sup> Mat 20.  
23.

selfe dranke of, hee dranke it off to the very botome, which made him crie out of the bitternes of it, *My God, my God, why hast thou forsaken mee?* whereas I doe but drinke a little of the vppermost: but seeing Christ my Sauiour hath begun to mee therein, <sup>4</sup> needs must I pledge him, though it be but to kisse the cup: which is also a cup of Gods owne tempring, and therefore very good and wholesome, though not so toothsome, hee knowes all the ingredients perfectly that goe in-

to

to it, and there is not one drop or dram of bitter aloes in it, more than hee sees must needs bee put in, or else it would doe vs no good: which also is skilfully corrected and sweetely quallified with those heauenly sweets that farre surpasseth the hony and the hony-combe, as peace of conscience, tranquillity of minde, patience and ioy of each a dramme, and the hope of heauen, a maruellous sweete thing, which it selfe alone (meethinkes) might well allay the tartnesse and sharpenesse of affliction:

on ; this is my comfort in time of griefe, my friend in time of neede, my best Physicke in time of sickenesse, and present remedy against all maladies ; and I dare vnder-take, that one dramme of this, well taken of a sicke man, shall doe him more good at heart, than twenty pounds-worth of the most precious Apothecaries stiffe. O, it is a most soueraigne restora-tive, and happy is he that is neuer without some of it in his heart. It is of such singular vse at all times, and vpon all occa-sions:

sions, Now seeing afflictions are thus sweetened to vs: properlie to speake, they deserue a no-worser name, than bitter-sweets, whether wee respect inward distresses, or outward calamities: truth indeed the Lord layes more vp on some, then hee doth vpon others, and more vpon vs, at one time, than hee doth at an other: hee sometimes strikes an heart-veyne, when an other will not serue, and that wee cannot bleede well at it, with godly sorrow; yet this I dare a-

Nououch,

Psal. 119.  
71.

uouch, hee never puts vs  
to more paine, than  
needs must for our pro-  
fit, and benefit. Fifthly,  
I enter into serious me-  
ditation of the manifold  
good, which commeth  
by affliction, according  
to that of the holy Pro-  
phet, *It is good for mee,*  
*that I haue beene afflicted:*  
this is the physicke that  
God doth minister to his  
seruants, and it is both  
purging-physicke, and  
strengthening physicke:  
for the former of these,  
it pleases the Lord heere-  
by, sometimes to disco-  
uer, and bring to our sight  
the

the disease of some sinne, wherewith wee are infected, whereof wee had taken no notice before; and then to bring vs to humiliation for it, so to worke the remoueall thereof: sometimes hee doth heereby preuent some sinne, whereto hee sees vs very subiect, by purging out the ill humors of selfe-loue, couetousnesse, pride, luke-warmenesse, which else, in time would break forth, into dangerous, yea incurable diseases: and thus hee workes a miracle vpon vs, turning the Serpent,

N 2 sin,

Exod.4.4

sinne, into the rod of affliction, as f Moses his rod was turned. alas, how ready are wee to run out at randome after these earthly things, to set our affections too much vp on them, and to be taken vp too much with them, to grow not onely wan-ton, but euen wilde with the things heere below? and how easie a mattet is it for a man, to lose both himselfe, and heauen too, in running vp and downe in the maze of this sinfull world? which that we may not doe, the Lord that good Shep-heard

heard, vseth his ḡ rod, and staffe: when wee straggle too farre on the pleasant greene pastures of worldly gaines, and pleasures, hee fetcheth vs in againe; then hee begins to hamper and shackle vs, with sundry crosses, to keepe vs better within compasse, to make vs minde home better, and to make vs better husbands for our soules, that so wee may thinke of him in time of aduersity, who had almost forgotten him in time of prosperity: sometimes hee sees that wee trust to the arme of flesh,

N 3 and

and leane too much to some outward meanes , then by a crosse hee takes it away , that so wee might wholly and onely relie on him . Manifold corruptions , and much filth of sinne doe wee gather , by walking in this durty world : the Lord doth vse the waters of affliction , as a bath to cleanse and purge vs from those corruptions , in bringing vs thereby to a sight thereof , and humiliation for the same : in these and the like respects , well may affliction bee termed Gods purging phy-

physicke. Sometimes hee also vseth it for strengthening physicke, when as he doth afflict his seruants for their tryall, for the strengthening of their faith, or patience, loue, zeale, holy defires, &c. for these, and the like graces, the more they are exercised, the more they are confirmed, and the stronger they grow: and even inward afflictions of the minde, serue greatly to these good ends. O blessed rod of God, that dost so much good! Did I thinke the Lord loued mee not, because his rod

N 4      lay

\* *Hic ure,  
hic seca. ut  
in eternum  
parcas do-  
mine. Aug.*

day cominge? Oh how  
could I bee without it? Surely it is as needfull  
for me as my meat and  
drinke, and much more  
needfull to C. O scourge  
mee, and launce me heere,  
O Lord, that thou maiest  
spare mee for eternall  
heereafter. Sixthly, astou-  
ching outward calamities,  
I haue learned at  
length, a little wisedome,  
by Gods Word, for the  
right demeaning of thy  
selfe therein; not to looke  
downeward, vpon the rush-  
ing and roaring streames  
of miseries and troubles,  
which run so swiftly un-  
der

der mee ; for then I should bee taken with a giddiness in the head, which would make mee thinke, and speake vnadvisedly of Gods dealing, and my owne estate, and so I should bee in hazard of being drowned and ouerwhelmed therein : but this I doe, I fasten my eyes vpon the sure stay, by which I am vpheld, that is, *God all-sufficient*; and stedfastly behold his promise in the middest of all miseries: thus (I praise God) I passe ouer many a dangerous deepe, <sup>b</sup> *when one deepe calleth another*

<sup>b</sup> Ps. 42.7.

N 5 another

another, at the noise of the water-spouts, when one trouble comes on the necke of another, I passe ouer, or wade through, safe and sound. Seuenthly, as I desire to prepare for affliction before it commeth; so doe I resolute in like manner afore-hand, to hold fast my assurance of the loue of God; and so to beare it as comfortably as may bee, when it shall come; obseruing that it is the worke of Satan, to make mee vtterly uncomfortable in tribulation; that heauen our country, and holinesse, the

the way thereto, might both bee brought out of credit by my meanes ; that others, beholding my vacomfortableness, might bee discouraged from entering, or proceeding in the happy way to life. By the grace of G O D, Sathan shall not make mee his scar-crow, in the way to heauen, to keepe others out, nay rather, by my sweet and lightsome deportment of my selfe therein, I will allure others, what I may, rather to choose the way of the crosse, the way to the kingdome, than

than for fear of the crosse,  
to lose, and forgo the king-  
dome.

*Min.* It is a good re-  
solution : and surely it is  
not for any ill-will, that  
the Lord corrects his  
children, whether with  
inward afflictions of  
minde, or outward of  
bodie, friends, children,  
goods, good name ; or  
howsoeuer else, his loue  
is neuer the lesse vnto  
them, and hee is neuer the  
further from them ; and  
though they greatly feare  
sometimes, yet they  
haue no more cause to  
feare, than the Disciples  
had,

had, when Christ came walking to them upon the sea, thinking that they had seene a spirit; to whom our Sauiour answered, *i Bee of good cheere, it is I, bee not afraid*: even so when the raging windes and blustering stormes of afflictions doe cause an earthquake in our hearts, the Lord sends forth a calme quiet voyce, to the comfort of his children, *It is I, bee not afraid*; which all they may easilie heare, that will but lay their eare to the Word of God, and listen thereunto; for so

Mat.14.  
26.27.

so hee speakes vnto them therein. Now if there bee any other matter that troubles your minde, alledge it if you will for conclusion of all, least I bee also one of them that trouble you.

Doubting proce-  
ding from  
feare of  
death an-  
swered.

*Con.* Why then, if you thinke good, wee will end with that, that shall end our liues, namely, death: I greatly feare sometimes that I am not as I should bee, because I finde in my selfe such strugling with the thoughts of death, and that I am so affraid, yea and vnwilling to die.

*Min.*

*Min.* How doe you to repell, and ouercome this assault?

*Con.* First, I consider, that they which are truly in Christ by faith, and liuing members of him may haue, and haue all of them, some feare of death for all that, though it can doe them no harme; like a man that seeth the sting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath some fearefullnesse in him to handle it, and put it into his bosome, because of that naturall enmity,

1 Cor. 15.  
56.

2 Cor. 5.21

1 Cor. 15.  
55.

enmitie, and antipathie,  
that is betweene him and  
it : *the sting of death is  
sinne*, which Christ hath  
pluckt out, in *being made  
sinne for vs*, and satisfy-  
ing fully for it, so that  
well may wee say, *O death  
where is thy sting* ; and  
yet wee are affraid of the  
very lookes of death, but  
more affraid to come  
nigh it, because wee na-  
turally hate death : this  
therefore is no good rea-  
son, to make mee thinke  
my selfe none of Christes,  
because I haue some feare  
of death ; no more than  
it is to proue a man, no  
man

man, or reasonable creature, because hee is loth to put a snake in his boosome, when the sting is pluckt out. Secondly, I take vp such meditations, as may make mee better and more familiarly acquainted with death, and may make mee better conceited of it, and to take better liking to it, as first, that it is the common bane of all the somes of *Adams* <sup>un</sup>one exempted, no doubt the Worthies of other worlds, and holie Patriarckes, and should I then desire to be

<sup>k</sup> Heb.9.27

Rom.3:23

bee exempted ? Death hath his warrant to take hold of euery sinner ; therefore none can bee spared, for *all haue sinned* ; but before hee comes himselfe, hee sends forth many summons to warne men to appeare at Court before God : euery lache, paine, sicknesse, faintnesse, wearinesse, yea, euery wrinkle, or gray haire, or dead coarse, is deathis summons, to warne our appearance ; but because we are too regardlesse, and make too light heereof, at length hee comes personally, with a speciall Writ from

from the most high, and mighty Monarch of all the world, with a *Capias corpus*, first for one, and then for another, and at last for vs all. Now whereas, because of this necessity of death, many take care how to doe when death comes, I will chiefly take care how to doe before it comes: for if I liue well, I shall bee sure to die well; this shall bee therefore my chiefeſt care, how to liue well. Againe, I labour to plucke away that grim, and gasty vizard of the curse, which death hath vpon

vpon it, and to looke at it through Christ, and then behold it hath a louely countenance, and friendly looke, ready prepared as the groome of Gods Chamber, kindly to embrace mee, and to bring mee into Gods presence: and what is death else to the faithfull, but as <sup>1</sup> *the valley of Anchor, the doore of hope*, to giue entrance to their soules into the Paradise of God, where are ioyes unspeakeable, rauishing the heart, and pleasures at his right hand for euermore? and what is the graue but a mould

<sup>1</sup> Hos. 2.15.

mould, wherein the Lord doth cast our bodies into a new forme, making them incorruptible, which before were corruptible? so <sup>m</sup> changing our wile bo dies, that they may bee fashioned like the glorious bodie of his Sonne.

<sup>m</sup> Phil.3.21

What is life but a wearisome way, and death to the godly a comfortable home? should the faint and weary Traueller, bee loth to draw neare home? What is life but a toilesome labour, and death to the righteous, a sweet rest and sleepe? should rest bee vnaccepta-  
ble,

ble, or sleepe vnwelcome  
to a toyled labourer? What is that which doth  
disrobe the faithfull of all  
the base ragges of sinne  
and misery, and clothes  
them with the most  
sumptuous garments of  
perfect righteousness,  
glory, and immortality?  
is it not death? Who  
would not bee contented  
to bee stripped naked of  
beggerly robes, that so  
hee might bee apparelled  
with gorgous attire?  
Thus then, though I see  
some reasons why I might  
desire to liue long, yet  
I see more reasons why I  
might

might much better desire to dye soone : but none at all; why I should bee unwilling to die,

*To bee present with the Lord : for, whilst wee are at home in the body, b<sup>t</sup> wee are absent from him, and as it were in prison. The body is the prison of the soule, and the earth of the body : as wee must not breake prison (for that is greatly displeasing to the Lord;) so when the prison doore is set open to vs by authority (as when death is sent vnto vs, hee comes with authority) wee should very gladly, and*

*2 Cor. 5.  
8.6.*

*against  
Suicide*

• Luk.2.29

and willingly depart, yea, and goe forth singing with old father Simeon, (a *Nunc dimittis*) Lord, now lettest thou thy servant depart in peace. Vpon these sand, the like meditations of death, I finde in my selfe some willingnesse to die: and that I may be still more willing, I labour to haue my thoughts more and more taken vp therewith, and at least once a day to looke him in the face, that I may bee still better acquainted with him: for the more acquaintance I haue with death, the more friend-  
ship

ship shall I finde at his  
hands, when hee comes to  
apprehend me ? and on  
whom doth hee looke so  
sowre and grimme, as on  
them that are strangers to  
him, and he to them ? and  
as euery day I hold it a  
point of wisedome to get  
some further acquaintance  
with death ; so especially  
vpon the occasion of sick-  
nesse ; for euery sicknesse is  
a little death. I therfore en-  
deauour so to dye often, by  
making good use of euery  
fit of sicknesse, that I may  
once at the last die well. that  
so, when my departing shal  
come, it may bee a sweet

O and

and acceptable sacrifice to the Lord: whether it bee a burnt offering, by the violent death of Martyrdome, or at least a peace offering, by a naturall death, I desire that it may be a free-will offering, not wrung from me perforce, but freely surrendered into *P* the bands of a God, a faithfull Creator: and if my life bee willingly offered, (which I desire from my heart it may bee, and therefore know it shall be) then shall it be well and fauourably accepted; for, *Precious in the sight of the Lord is the Death of his Saints.*

1 Pet. 4.  
19.

1 Pet. 116.  
15.

Min.

Min. The Lord hath gi-  
uen you good wisdome to  
discouer, and put to flight,  
these forces, and assaults of  
Sathan the deadly enemy  
of all the seede of man, but  
especially of *the seede of the*  
*woman*, the Church, *Reu.*  
*12.17.* I see you are endow-  
ed with some good skill, to  
dispell the grosse thicke  
clouds of doubting, where-  
by the Diuell laboureth to  
ouer-cast your evidences,  
that either you should not  
see them at all, or else very  
dimly, with little comfort,  
*thankes therefore bee unto*  
*God for this unspeakable*  
*gift:* but what if you could

O 2 finde

*2 Cor. 9.*  
15.

finde none of the signes of  
saluation in you at all,  
which you haue alledged  
to me ; how then ?

**Con.** Time was when I  
had not any one of them,  
& then I was in the estate  
of damnation, though I  
thought my self in as good  
an estate as the best, & the  
diuell then perswaded mee  
so to, (though since hee  
hath changed his note ;  
for hee must needs goe a  
gainst the truth, or else he  
is not himselfe) yet since I  
see, that if I had died in  
that estate, I had without  
all faile gon headlong into  
hell : and in the selfe-same  
case

case are all they, which haue none of those signes in them. Saint Peter puts a question to them, which puts all such to silence, and makes them speechlesse now, but what will it doe hereafter then? <sup>where</sup> shall the ungodly, and impenitent sinner appeare? let the brauest minde, the proudest, the stoutest stomacke of them all answer it if he can: alas, alas, poore wretches, they can none of them answer it.

*Min.* They which haue not one of the signes of saluation in them, are in a wo-case indeed: but

O 3 what

<sup>1</sup> 1 Pet. 4.  
18.

what if a man can finde  
but one signe in him, and  
not all?

*Con.* He that can finde  
but one of these true  
signes in him, hath cause  
of comfort; for though  
there bee but one good  
apple growing vpon a  
tree, it proues both that  
there is life in that tree,  
and that it is not a choke-  
peare, or crab-stocke, but  
a good tree: but in truth,  
where there is one of  
these signes of saluation  
in a man, there they are  
all in some poore measure,  
though hee doe not so  
sensibly, and euidently  
per-

perceiue all alike.

*Min.* It reioyceth mee not a little to finde you so well prouided for the Lord; Oh happy estate that you are in : for nothing now can come amisse vnto you, come life, come death, you are the Lords. Now our Lord Iesus Christ himselfe, and God, euен our Father, which hath loued vs, and hath giuen vs everlasting consolatiōn, and good hope through grace, comfort your heart, and stablish you in euery good word, and worke, and preserue you to that inheritance, which is incorruptible, reſer-

2 Thes. 2.  
16.17.

1 Pet. 1.4.

The Righteous mans  
reserved in heaven for  
us.

Con. Even so Lord Iesus.  
Amen, Amen.

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**FINIS.**

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PSAL. 32. II.

Be glad in the Lord, and  
reioyce, yee righteous: and  
shout for ioy, all yee that are  
upright in heart.

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PSAL. I. 4, 5.

The vngodly are not so:  
but are like the chaffe which  
the winde driveth away.

Therefore the vngodly  
shall not stand in the iudge-  
ment; nor sinners in the  
Congregation of the righte-  
ous.